PRICE 10 CENTS

13 JUNE, 1896

The Outlook

A Family Paper

Library of Divinity
College 1897

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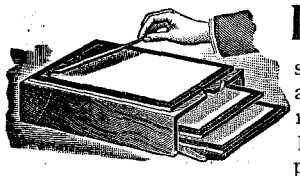

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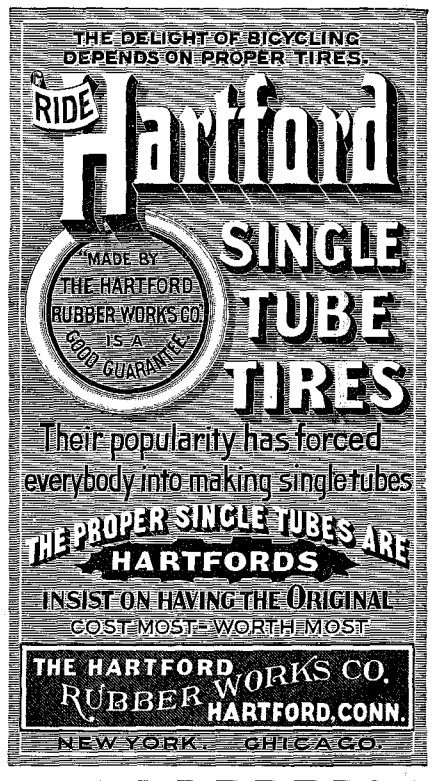
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The Outlook

A·Family·Paper

Volume 53 Saturday, 13 June, 1896 Number 24

THE bill introduced by Senator Butler, of North Carolina, forbidding the further issue of bonds without the consent of Congress, was intended to compel the Administration to redeem legal-tender notes in gold or silver at the option of the Government instead of at the option of the holder. It was vigorously attacked by Senators Hill, of New York, Baker, of Kansas, Sherman, of Ohio, Burrows, of Michigan, and others, and as vigorously defended by its author, Senator Teller, of Colorado, and many other free-coinage Senators. Senator Baker, of Kansas, who was elected as a believer in the independent free coinage of the American product of silver, surprised his constituents by declaring that the passage of the Butler bill would foreshadow "panic" and possibly "revolution." Senator Baker virtually indorsed all of President Cleveland's bond issues. Senator Sherman took a similar position. Senator Sherman, and likewise Senator Burrows, of Michigan, urged that redemption in "coin," either gold or silver, might be impossible unless the President could issue more bonds without the consent of Congress. This argument was combated by Senator Teller, of Colorado, who called attention to the present condition of the Treasury, where there are $512,000,000 worth of silver against $347,000,000 of silver certificates. He and his associates vehemently denied that the judgment and public spirit of Congress were not as much to be trusted as the judgment and public spirit of the President. The bill passed the Senate by a vote of 32 to 27. Every opponent of free coinage, except Senator Mills, of Texas, voted against it. In the House the bill was referred to the Ways and Means Committee, and an adverse report ordered by a vote of 13 to 2.

❀

We do not impugn the motives of any Senator in saying that, in our judgment, the Senate bill forbidding the President to issue further bonds without a previous vote of Congress is essentially a dishonest bill. The Nation has a personality. The executive and legislative are parts of the one government. If a man should promise to pay his creditors gold and should then put it out of his power to pay gold, he would be guilty of an immoral act. This is what the Nation would do if it left the President authority to say that the Nation will pay its coin notes in gold and then should deprive him of the power to pay the gold. As the law now stands, he has the option to pay such notes in gold or silver. He has declared explicitly that he proposes to exercise that option by paying them in gold so long as the creditor asks for gold. Congress might deprive him of the power to exercise that option, and require him to pay the coin notes in silver whenever the gold reserve was threatened. That might be very unwise, but it would not be dishonest. But to leave him with power to pledge the government to gold payments and without power to fulfill the promise is not honest. The House will save the credit of the Nation from a dishonor which such legislation would put upon it.

❀

The Democratic State Conventions held last week in Kansas, Kentucky, Virginia, North Dakota, and Utah, all adopted resolutions in favor of the free coinage of silver at the ratio of 16 to 1, and instructed their delegates to Chicago to vote accordingly. The Kansas Convention required each delegate before election to pledge his personal support to a free-coinage plank in the National platform, and rejected two candidates who simply promised to vote with the majority of their delegation. The Kentucky Convention was the scene of an almost continuous ovation to Senator Blackburn, and the delegation to Chicago was instructed to support his candidacy for President. The anti-silver element was permitted to retain control of the Congressional district in which Louisville is situated, and thus name two delegates to Chicago, but the entire delegation was instructed to vote as a unit. In Virginia the dominance of the free-coinage element was equally marked, and United States Senator Martin, who has hitherto voted with the Administration, pledged the Convention that in the future he would support free coinage. The free-coinage victory in North Dakota was as unexpected as the free-coinage defeat in South Dakota had been. A majority of the adult population of North Dakota is of foreign birth, and the anti-silver Democrats were almost as confident of carrying the State as they still are of carrying similarly peopled Minnesota and Wisconsin. Probably the free-silver majority was in part due to the astonishing strength shown by the silver faction in Kentucky and Virginia. The fact that this faction seems to have the ascendency has led many wavering politicians to identify themselves with it. The primaries held last week in Georgia, Louisiana, and Indiana were a succession of silver victories. In Georgia the anti-silver Democrats carried but a single Congressional district. In Louisiana even the city of New Orleans gave a free-coinage majority, though the delegation from that city to the State Convention will probably oppose a radical free-coinage declaration. In Indiana a large number of counties have yet to vote, but a free-coinage majority in the State Conventions seems certain. In Ohio and Illinois the situation is similar, though in the latter State a contesting gold delegation may be seated, or at least prevent the Illinois silver delegation from voting upon the permanent organization of the National Convention. A free-coinage majority at Chicago now seems as probable as did an anti-silver majority a few weeks ago.

❀

President Cleveland's veto of the River and Harbor Bill was overridden in both Houses by overwhelming majorities. In the Senate only five members voted to sustain the veto, though five others were paired in its favor. Senators Kyle, of South Dakota, and Allen, of Nebraska, who

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voted against the passage of the River and Harbor Bill, failed to vote at all when it became a question of sustaining the President. Senator Sherman made a very remarkable attack upon the propriety of the President vetoing an appropriation bill. To most thinkers such bills seem to furnish an appropriate field for the exercise of the veto power, as the representative of the entire Nation is comparatively removed from the local influences responsible for so many objectionable items. The President's veto of the General Deficiency Bill, which was returned to the House on Saturday, met with a better reception. The vote was 170 to 39 in favor of sustaining his position. He especially criticised the appropriation of over $1,000,000 toward the payment of French spoliation claims. He reviewed the history of these claims since the destruction of some of our vessels during the French wars at the close of the last century. He showed that the amount of these claims had increased from $5,000,000 to $25,000,000. "This," he said, "indicates either that the actual sufferers or those nearer to them in time and blood than the present claimants underestimated their losses, or that there has been a great development in the manner of their presentation." He quoted with approval a message of President Pierce declaring that our Government was under no obligation to pay these claims "unless it be the assumption that the United States are to be considered the insurer or the guarantor of all claims of whatever nature that any individual citizen may have against a foreign nation."—— The most important bills recently passed by either House were those restoring the tax on the alcohol used in manufacturing processes, and placing a tax on "filled" cheeses. A filled cheese bears the same relation to a genuine cheese that oleomargarine does to butter, and the taxing bill is intended both to insure the buyer of the genuineness of the article bought, and to protect the dairymen against this new form of competition. The bill came very near obtaining a first-class importance. Senator Dubois, of Idaho, met Senator Sherman's declaration that the silver Republicans were responsible for the current deficit by offering an amendment to the filled cheese bill increasing the tax on beer seventy-five cents a barrel. Such a tax would have covered the present deficit and defeated the chief argument for an increase of the tariff. Nearly all the free-coinage Senators supported it, and Senator Sherman with difficulty secured a majority in favor of protection and cheap beer. During the debate Senator Dubois renewed in the most specific form the pledge that the five silver Republicans who voted against the Dingley bill would vote with Democrats and Populists against any increase of the tariff until the mints are opened to the coinage of silver. The longer Congress remains in session the more complete becomes the erasure of old party lines.

❀

The latest returns from Oregon indicate that a recount will be necessary in each of the Congressional districts to determine whether a Republican or Populist has been elected. In one of the districts the Republican plurality last year was 7,000, and in the other it was 10,000. The gains made by the Populist party have astonished every one; even the city of Portland virtually gave its support to the Populist ticket by electing ex-Governor Pennoyer by an overwhelming majority. The vote against him was divided between a free-silver Republican candidate and the regular Republican candidate—the former receiving the larger vote. Old party lines were effaced in an extraordinary degree. In some counties the Republicans who favored the re-election of Senator Mitchell (free coinage) made their campaign in open conjunction with the Populists and Democrats, and in other counties where the Republican candidate for the Legislature declined to take the Mitchell pledge there was a general fusion of all the elements of opposition to anti-silver or compromise Republicanism. The effect of this election, combined with the growing probability that the Democratic Convention will declare for free coinage, has been to check the movement within the Republican party against the nomination of Major McKinley and in favor of an explicit "gold" plank.

❀

The "New England Homestead" has taken a straw vote among its subscribers which furnishes a most significant indication of the drift of sentiment among American farmers. All the subscribers of that journal were asked to express their preferences for the Presidential nominee of their party, and also their views regarding the economic policy of the Government. Nearly 8,000 replied to at least a part of the questions submitted. As regards candidates the preferences ran as follows: McKinley, 3,090; Reed, 1,172; Allison, 1,098; Tillman, 473; St. John, 409; Boies, 316; Hill, 295; Carlisle, 236, and others scattering. This vote indicated that the great majority of those voting were Republicans, so that the views expressed upon the financial policy are, in the main, the views of a Republican constituency. The question "Should the protective policy of the McKinley Bill be indorsed?" was answered "yes" by 3,868 subscribers, and "no" by 1,672 subscribers. The question "Do you favor a Federal bounty on agricultural exports?" was answered "yes" by 1,460 subscribers and "no" by 3,425 subscribers. The principal questions regarding the currency were answered by sections as follows:

	Gold Standard.	Free Coinage.
New England.....	86 yes. 239 no.	13 yes. 158 no.
Middle States.....	155 " 766 "	172 " 161 "
Central "	261 " 2,531 "	643 " 1,046 "
Western "	48 " 335 "	111 " 21 "
Southern "	48 " 213 "	41 " 35 "

The vote indicates that most farmers—or at least most Republican farmers—still occupy middle ground on the financial question. A majority of those voting, however (2,588 to 2,168), favored the free coinage of the American product.

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The second annual Peace Conference was held at Lake Mohonk last week. About eighty invited guests were present. The Conference was presided over by ex-Senator Edmunds, whose encyclopædic knowledge of American history and international law rendered the Conference an invaluable service. The clergy were represented by such men as Bishop Foss (Methodist), Dr. Charles L. Thompson (Presbyterian), Drs. Herrick and Reuen Thomas (Congregational), Edward Everett Hale and Mr. Dole (Unitarian), the religious press by two members of the staff of The Outlook, and by Mr. Hallock and Mr. Bright, of the "Christian Work." Among the notable educators present were President Warfield, of Lafayette College, and Professor John B. Clark, of Columbia College; and the bar by such jurists as ex-Chief Justice Earl, of the Court of Appeals, William Allen Butler and Walter S. Logan, of the New York bar, and George S. Hale, of the Boston bar. Robert Treat Payne, Mr. George B. Capen, Dr. Benjamin F. Trueblood, Mr. Robert Garrett, Vice-President of the Lehigh Railroad, Judge Steiniss, of Rhode Island, Mr. Robert U. Johnson, of the "Century Magazine," and Lyman Abbott, of The Outlook, constituted the business committee and gave shape to the platform finally adopted. That platform we publish in another part of this issue, and to it we desire to call the especial attention of our readers. The absence of military men from the Conference was sincerely regretted. A number of them were invited, but

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there were no responses. Even in America the idea that free discussion, involving the clash of the most contradictory opinions, can be carried on in a most friendly spirit, and the result, the elucidation of truth, be welcomed by all, is apprehended only by an elect few.

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This is, however, the distinguishing characteristic of the Conferences which have been held at Lake Mohonk. They are in the strictest sense of the term deliberative. For three days the eighty guests of Mr. Smiley discussed with one another in public and in private the problem, Is it desirable and is it practicable to secure the peaceful settlement of controversies between nations, as we now secure the peaceful settlement of such controversies between individuals? and if this is desirable and practicable, how can it be accomplished? Some objections to the plan proposed for this purpose were suggested, but for the most part they were second-hand objections, suggested for the purpose of furnishing an answer. The result of the deliberation was a unanimous judgment that it is both practicable and desirable to secure a permanent international tribunal for the adjustment of differences between nations, somewhat as the Supreme Court of the United States determines issues between the several States of the Union. Whether this tribunal should be permanent in its personnel or not, how it should be constituted, and how its decisions should be enforced, if at all, were questions upon which the Conference reached no definite conclusion. Edward Everett Hale apparently desired a court with power to enforce its decrees; George S. Hale, a court of conciliation, the enforcement of whose decrees would be left to the moral obligation and good will of the nation which had invoked the offices of the court; and this was as far as the Lake Mohonk Conference went. It did, however, go thus far, urging vigorously the establishment of some permanent tribunal, whose very existence would tend to prevent the resort to arms, and whose decisions would constitute a morally authoritative interpretation of international law. One of the most useful contributions to the discussion was furnished by Professor Clark, of Columbia College, who pointed out with singular clearness the significant fact that the antagonism between labor and capital had led to the organization of both; that these organizations were sympathetically international in their character; and that they were both strenuously opposed to war—capital because war destroys it, labor because war paralyzes industry; and he prophesied, and gave good reasons for his prophecy, that were some other method than resort to arms provided for the settlement of international controversies, labor and capital would be found combining in the demand that this method should be adopted, and the resort to arms abandoned. It was doubted by some whether all questions could be submitted to an International Tribunal for its consideration, but we think the trend of opinion was that eventually, if not at first, its jurisdiction would extend to all subject matters, especially if the enforcement of its decisions was left, as the enforcement of the decisions of international arbitrations has been left, to the nations themselves concerned. The very significant fact was brought out in the course of the session that during the past year England and the United States have entered into negotiations for the establishment of a permanent International Tribunal, the French Legislature has with substantial unanimity proposed a permanent treaty of arbitration with the United States, and the International Parliamentary Union, containing Parliamentary representatives from fourteen European nations, has not only agreed in recommending an International Tribunal, but in proposing a definite plan for its constitution. It should be added that perhaps the most interesting figure in the Conference was Mr. Hodgson Pratt, the President of the International Peace and Arbitration Society of Great Britain, who had come from his summer home in Switzerland for the express purpose of attending this Conference, and whose life for the last fifteen years has been devoted to the promotion of the ends which this Conference had in view.

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The clemency shown to the leaders of the revolt in South Africa has tended to disarm English criticism and to soften English feeling, coming as it did on the heels of the publication of the compromising letters and dispatches. Both the Boers and the English are waiting upon events, but it grows more clear that the question of the autonomy of the Transvaal is only an incident in the larger question of the eventual control of South Africa. It is clear that German arms and German officers have not been introduced into the Transvaal in such quantities and numbers without a purpose; it is equally clear that the outspoken friendship of the Emperor William, at the time of the disturbance, was not an accident. The Transvaal has apparently definitely committed itself to some kind of German alliance. It is very likely that it had been led to reverse its former policy of friendliness with England under the pressure of its fears of the aggressiveness of the chartered companies or of the Cape Government. The Boers are naturally slow, but they have a good deal of clearness of sight, as well as decision in action and skill in diplomacy. It was probably the perception that the tide of English energy could not be permanently kept within bounds which led President Kruger to say, months ago, that the time had come to knit ties of the closest friendship between Germany and the South African Republic. It is clear that the Transvaal will be held to its agreement with England, and that England does not intend to give in an inch in the struggle for supremacy in South Africa. That great undeveloped country, with its magnificent resources, will fall eventually into either English or German hands, and at this moment there seems no reason to question the final supremacy of the English. They have, in many respects, the advantage of the position, and although the Germans are pressing them at many points and are developing an astonishing capacity for colonization and trade—astonishing as compared with their activity in these matters a quarter of a century ago—the English genius for getting hold of new territory and civilizing it is not likely to be eclipsed. Moreover, English pride is aroused, and the English Government is definitely committed to the maintenance of English authority. Whatever may happen, therefore, in connection with the trouble in the Transvaal will be only incidental to the larger struggle that is going on between Germany and England for the possession of the southern part of Africa.

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An element of picturesqueness is introduced into French politics from time to time by pronunciamentos from the pretenders to the throne. There are now two of these gentlemen, the heir of the Napoleonic traditions and the young Duc d'Orléans, in whose person are combined the claims of the younger and older branches of the Bourbon family. The Duc d'Orléans, who has shown an adventurous spirit on more than one occasion, has recently brought himself to the front and apparently snubbed the Royalist managing committee by the publication of a letter in which he makes a broad distinction of policy between himself and the committee. The latter believe that the true policy of

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the Pretender is to keep entirely aloof from French politics and to maintain the royal tradition in unbroken dignity and seclusion. The young Duke thinks otherwise. "If you think," he writes to the committee, "that the French Monarchy was constructed in the past, and can be reconstructed in the future, by the affectation of inert and expectant dignity standing motionless on distant shores, because of the greatness of its traditions, and deeming itself too lofty to mix with men and things, we are not of one mind. I remain the judge of royal dignity," and the Pretender goes on to make a statement which evinces more openness to modern ideas and a greater sense of realities than the Bourbons have often shown; he protests against the "vain distrust of universal suffrage" which would commit him to the acceptance of "the absurd legend of an alleged incompatibility between monarchical and elective right, when it is evident in my eyes, from a study of this century, that the two principles are constantly tending to combine and blend in a system of compromise." And he adds a sentence which is still more significant: "Is it desired that if I were one day at the head of my country good citizens should refuse to accept from me the recompense of their merits and services on the ground of their having had or still having republican sentiments?" In other words, the young Pretender is quite willing to accept the throne on modern conditions; that is to say, he is willing to be a king by right of election and to raise the throne on the broad basis of universal suffrage. It is unfortunate for him, if he attempts to make this programme serious, that the memory of the method of the Third Napoleon is still so fresh. One can never tell what may happen in France, but the probabilities are that this declaration of policy is more a matter of picturesqueness than of political interest.

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The Austrian Monarchy has lost another heir presumptive by the death of the Archduke Charles Louis, at the age of sixty-three. A man of admirable character but without marked ability of any kind, and distinctly reactionary in his sentiments, the Archduke was a highly respectable representative in any royal function, but he was in no sense a man fitted for the difficult task of governing the composite races under Austrian rule. His son Ferdinand has been fully recognized as heir presumptive to the throne, and the general uncertainty which seems to hang over the succession not only casts a gloom over the fate of the Royal family, but excites a good deal of apprehension in diplomatic circles in Europe. Ferdinand is, unfortunately, reported as a young man conspicuous for ignorance and dissipation rather than for character and ability. All sorts of undignified pranks and outrageous breaches of propriety are reported of him, and the world has not forgotten the story of his halting the funeral of a peasant and amusing himself by leaping his horse back and forth over the bier, for which the Emperor struck him with his own hand. But, while he is treated as the heir presumptive, he is both unmarried and fatally ill, so that the probabilities of succession center in Prince Otto. He also has had a very unfortunate career, and has had the distinguished privilege of being corporeally punished in public by his uncle, the Emperor, on account of an insult which Otto offered his own wife. There is something tragic in the history of the present kindly, broad-minded, and very capable ruler of the Dual Empire. The scandal which attended the death of his own son by suicide, the evil repute which seems to hang around most of the heirs to the throne, and the general uncertainty of the succession, add materially to a burden which was never light, and which of late years has been growing constantly heavier. It is the personal ascendency of the Emperor Francis Joseph which, so far as one can judge to-day, keeps the antagonistic elements of the Dual Empire together. What will happen when he dies no one can foresee, but every one in Europe dreads the emergency, and their apprehension is not diminished by the character of his probable successors.

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The long-anticipated trouble in the island of Crete has broken out in general rioting and disorder, or perhaps it would be more exact to say that the permanent unrest in Crete, which has but occasional intervals of quiet, has again asserted itself. The island has been for years a hotbed of animosity toward Turkish rule. For sentimental as well as other reasons the population of the island is always longing for Cretan rather than Turkish oversight, and, for sentimental and other reasons, to both Greece and Turkey the possession of Crete appears highly desirable. Densely populated, with a very small proportion of arable area, the climate is so delightful and the soil so fertile that, as a rule, an air of general prosperity reigns over the island. The country could probably support a much larger population. There have been times when its causes of complaint against Turkey were many and real, but great reforms have been introduced. The island is practically self-governing. It has its own legislature. Its Governor is generally in sympathy with it, and the small body of Turkish troops present on the island are rather a symbol of Turkish authority than a menace to property or liberty of the Cretans. As regards the latter, it is hardly necessary to say that Cretan reputation has not been good for several thousands of years, and that the inhabitants of Crete to-day have very small claim to be regarded in any true sense as Greeks. They are turbulent, excitable, and restless, and they have long felt the influence of the Pan-Hellenic sentiment in Greece itself. The untimely death of Tricoupis has probably given Pan-Hellenism, which is only another name for Greek Jingoism, a new lease of life. Although Greece is practically bankrupt and needs the most conservative and fostering care for years to come, the Pan-Hellenic scheme aims at the recovery of Macedonia, Albania, Crete and other islands of Greek name and history, and probably the recovery of the old Greek Provinces in Asia Minor. This is a brave plan, and it takes hold of the imagination. The semi-Greek populations under Turkish rule are naturally in sympathy with it. Moreover, Crete is in the path of Russian advancement, and Russia would like very much the control of some of its fine harbors. In the general competition with England, Crete would make a good balance for Malta. The Turks will not make the mistake of slaughtering the Cretans. The Cretans are too many for them, and they might lose the island if they stirred another outbreak of European indignation. There will probably be a simmering of discontent, breaking into disorder here and there, and some further conciliation, which, for the time being at least, will restore peace.

❀

Jules François Simon, who died in Paris on Monday of this week, has long been one of the foremost figures in French public life. Born at Lorient in 1814, educated at a college in that place, and at another in Vannes, he began his career as a teacher in a college at Rennes. He was afterwards an instructor of science in the Lycée of Caen, and later at Versailles. Cousin called him to Paris by offering him a professor's place in the Department of Philosophy, and upon the retirement of Cousin in 1839 Simon took the chair of philosophy at the Sorbonne. His lectures were brilliant in style and he became very popular, but he soon developed a liking for public life. In 1846 he

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attacked the Guizot Ministry with great vigor, and became the candidate of the Moderate opposition, but was defeated. Two years later the same constituency returned him to the Constituent Assembly, where he took his place with the Moderate Left. During the crisis of 1848 he showed much courage and good judgment. He warmly opposed Louis Napoleon as a candidate for the Presidency, and the *Coup d'état* gave great impulse to his republican tendencies. His opposition to Napoleon sent him out of public life, and he went back to his professorial work, giving himself mainly to the subject of political economy, and producing a series of books in that field. He was practically expatriated, and for several years devoted himself to lectures in Belgium. In 1861 he returned to France to establish a number of model lodging-houses for working people. The Emperor was anxious to placate him and take the scheme under his own patronage. Every sort of temptation was offered him. He was invited to undertake the direction of the Educational Department, with a large salary and with all kinds of agreeable perquisites; but he continued to lodge on a fifth floor, and to say that, although not committed to any particular form, he was a firm believer in liberty and would not be a footman under any régime. Two years later his reward came in the form of an election to the Assembly, where he took his place with the Liberal delegates and became a leader along the lines of popular education, free trade, and the enfranchisement of the working classes. He bitterly opposed the declaration of war against Prussia, but after the Revolution of September, 1870, he became Minister of Public Instruction and introduced many admirable reforms. Six years later he was called upon to form a Ministry under the Presidency of MacMahon, but his Ministry was too Republican for the reactionary President, and at the end of five months the Premier resigned. He returned to political life after the fall of MacMahon. It is, however, as a writer along educational and reformatory lines that M. Simon exerted his greatest influence and will leave his most lasting reputation.

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New York is again indebted to the wise generosity of Mr. John S. Kennedy. At the meeting of the Trustees of the New York Public Library (Astor, Lenox, and Tilden Foundations) on Monday, his gift to that institution of the celebrated library of Dr. Thomas Addis Emmet was announced. This unique and valuable collection is the result of over fifty years of intelligent study and search. It consists of about five thousand volumes, of which one hundred and twenty-two are "extra-illustrated," and of a large number of framed portraits, maps, views, etc. It will be kept intact upon the shelves, and known as the Emmet Collection. Two years ago the Lenox Library bought the valuable collection of Colonial Newspapers belonging to Dr. Emmet, and now that the remaining part of the library will be found at the same place, the student of American history will have a rare opportunity for original investigation.

The Financial Outlook in Japan

The attention of the friends of Japan for the past two years has been in large degree concentrated upon her unexpected naval and military successes. They are now asking, with an interest not unmingled with concern, what effect the extraordinary exertions which made these successes possible may have had upon the national finances. While the indemnity exacted from China, *yen* 300,000,000, or something more than $150,000,000 (the *yen* being about fifty-four cents in our currency), seems large, it by no means makes good the very heavy expenditures incurred by the Government, not to mention the losses of various kinds incidental to the war. To this must be added the deficit of the Formosan administration, for although the new territory is of great prospective value, it calls for such large sums for the series of public works now contemplated that many years must elapse before it can become even self-supporting, still less assume its fair share of the National responsibilities. Further, the war has led to an extraordinary increase both of the army and navy—the estimates for the army having advanced from *yen* 15,252,594 for the current year to *yen* 35,582,523 for the next fiscal year; while the naval estimates for the two years are *yen* 13,704,870 and *yen* 37,120,321, respectively. In many other ways, more or less directly connected with the war and the enlarged views of national responsibility which it has created, the expenses of government have been increased, so that the disbursements provided for in the new budget are about seventy per cent. more than the estimate for the current year. After drawing upon the indemnity already paid, or to be paid in the near future, there remains a necessity for additional taxes to the amount of *yen* 26,400,000, or, say, an addition of about thirty per cent. to the burdens which the nation now carries.

Before the war, the stock in trade of the opposition was their purpose to reduce taxation, which was declared to be oppressive. Now, however, there is general approval of the financial plans of the Government, and the opposition believes not less fully in the ability of the people to bear the new burdens than the Government itself. The grounds of this belief are: the conviction that the country has entered upon a new stage in her industrial progress; that the people have learned how to make their labor more effective, and have won a secure place for their productions in the markets of the world. Financial writers point to the growth of manufacturing industries, especially to the many cotton-mills springing up all over the country, which even now include 984,557 spindles in operation or under construction, against 253,466 in 1890; to the facilities for transportation afforded by the rapidly growing railway system; and to the advance of thirteen per cent. in the total foreign trade during 1895. They take great satisfaction in the fact that this advance has been due in the main to an increase in exports and in such imports as directly minister to the manufacturing establishments of Japan.

There is room, of course, to question whether this prosperity is not rather due to temporary causes, such as the great demand for naval and military stores, and to the presence of an unusual supply of capital, owing to the indemnity which, while for the most part still locked up, probably in some degree influences the money market. The low price of silver, also, undoubtedly gives Japan a great advantage over Western nations, which a slight advance in price would materially diminish. Labor is cheap, but it is often wasted most lavishly, and it is by no means certain that, after the adjustment between gold and silver prices shall have been secured, Japan can compete with the West without a long apprenticeship in the economics of labor. In the meantime the grade of living will rise—it is rising even now, and it will rise more rapidly in the future. These considerations are sufficient to show that the extravagant hopes of many Japanese writers, as well as the equally extravagant fears of Japanese competition entertained by some Western prophets, are groundless.

Nevertheless, there is reason to believe that, whatever

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may be the influence of these temporary causes, the present prosperity is, on the whole, healthy, and is the earnest of fuller material gains in days to come. There are on every hand signs of a new life, and a new expectation of success, based upon a new consciousness of strength. No one in touch with the people can fail to notice an unusual activity and an increased efficiency in nearly every department of labor. The habits of the laboring classes are gradually changing, partly as a result of a sharper competition, but partly, also, because of the increased attention given to the evils attaching to the cruel system of olden times, which still prevails to a lamentable extent, whereby young girls even are kept at work from early dawn till nine and ten o'clock at night. Gratifying progress is being made in righting these wrongs, and it is said that in some, perhaps in many, of the newer mills the operatives are treated with great consideration. Public opinion regarding these matters of social reform moves slowly, but there is reason to believe that it will gain momentum as time goes on and ere long compel the obedience of the employers of labor. This reform, of course, must mean the increased effectiveness of labor.

Again, even those of us who are opposed on principle to large standing armies have to admit that in Japan the educational value of the army is considerable. The habits of regularity, of prompt obedience, of steadfast adherence to duty, are all inculcated and enforced by the discipline of army life, and could not, probably, be so well learned in any other school. They are habits which the youth of Japan greatly need, and if it were not for the fact that along with them there is fostered a desire for war and its glory, the tuition paid would hardly be too high.

The introduction of foreign methods of business must tend to diminish materially the risks of trade. This is especially true of the practice of insurance in its various forms. Insurance companies are a new institution, but they are already doing a large business. It is not possible that the increased sense of security they confer can fail to improve the tone of commercial society, because it takes away from trade something of its speculative character. Furthermore, there has been introduced into Japan what is, on the whole, a higher standard of morality, the result of the Christian movement. It is true that many foreigners deny this and praise the customs of olden times; but no one who really saw with his own eyes the condition of the people twenty-five or thirty years ago can fail to recognize the change, or can question its value. It is a striking fact, which those who question the power of the Christian movement would do well to consider, that out of the half-dozen so-called Great Papers (Dai Shimbun) of Japan, two are avowedly under the guidance of Christian principles. These two are the "Kokumin Shimbun" (The Nation) and the "Mainichi Shimbun" (The Daily News). No Japanese, certainly, would dispute the correctness of this classification. One may doubt, possibly, the religious influence of these journals; but they are stalwart champions of Christian ethics, and they have a wide hearing. Questions of public morality are continually discussed in these papers, and from a Christian point of view. The influence of the Christians upon the great moral reforms of the day is undeniable—they are practically under Christian leadership. The Christians have already added largely to the commercial and industrial strength of the nation.

The future which these considerations combine to suggest is full of hope for the material prosperity of Japan, but it is so largely because of the greater moral vigor to which they point.

Unconscious Imposers

In every community there are excellent people who impose outrageously on their neighbors. They mean well, but their ways are slovenly and their methods lax; they must be constantly on the minds of their more efficient fellows and prodded out of indifference or forgetfulness. As a rule, every organization is actively sustained by a few people; the balance of the membership is inert, sluggish, and must be urged into line. The working few not only do what is allotted them, but they also do a very large share of the work allotted to others; they pull the wagon, and the others look on and criticise. The inert member always expects to be reminded of his duty; he never undertakes to keep it in mind. If he is put on a committee, he must be constantly and specially notified; if he receives a notice which requires some kind of response, he invariably mislays it; if he is asked with great emphasis to attend an important meeting, he must be called for. Under all circumstances somebody must keep him in mind and look after him. Such men and women abound in every organization and community, and the best that can be said of them is that they contribute to the development of character in their associates by the discipline they impose upon all who are compelled to work with it. It is a commonplace that the selfish have things their own way because others are not willing to use selfish methods and follow selfish ends; it is equally true that the inefficient, the inert, the indifferent, and the careless shift their own burdens to shoulders which are already overloaded. The weak constantly limit the effectiveness of the strong by ungenerously evading their own responsibilities and leaving their own tasks undone. They are the cowards who go to the rear when the firing begins, and leave other and better men to expose themselves; they are the idle and irresponsible who count on the sense of responsibility in others to feed them; they are the careless and heedless who expect the accurate and faithful to keep them on the road and in the proper direction. There is something base in the impositions to which the hard-working members of an organization or community are the victims; for there are few things more contemptible than taking advantage of the ability and kindness of others to make them do our work.

A Gap to Fill

In reviewing the reports of the recent General Assembly, and recalling those of the last few years, we share the general satisfaction which is felt that the time and energy which have been spent in contentions that all regret are henceforth to be laid out for more rewarding results. Among the better things that have long been waiting for attention are the social problems of what we have learned to call "applied Christianity." These, with the exception of the temperance question and the Sabbath question, we think, have never been recognized, except perhaps allusively, in the General Assembly of the Presbyterian Church. Other denominations, notably the Congregationalists and the Episcopalians, each of them much smaller bodies, have set a good example in this respect. No faithful church of Christ can permit it to be said that it is less concerned with questions of social morality than with those of theology and ritual. In the Civil War patriotism and religion had a common altar in the house of God. None the less so should it be now, when no longer an external foe, but an enemy within the gates, must be met.

What more urgent duty now than to resist the spread of the venal spirit of self-seeking greed, both among the peo-

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ple and the elected servants of the people, by inculcating earnestly and constantly the principles of Christian citizenship—that the ballot and the public office are each a sacred trust for the common welfare? What primary moral law now more set at naught than that of "the just balance," by the general practice of corporations taxing the people to pay usurious interest on watered stock?—all the more indefensible by the exemption of the corporation from the requirement of the individual to do business on his actual capital. If this is not checked, then, as Mayor Pingree, of Detroit, lately told the Chamber of Commerce of that city, all other interests will be injured or crippled, "and there will be established a class more dangerous than any that has heretofore existed." The prophets who are read in the churches every Sabbath day bear witness that the church is not guiltless which does not reckon such questions of righteousness among its chief concerns.

These, however, are but sample questions. A large class of such—touching the family, the home life, the relations of employers and employed, the unsanitary tenements of the poor, the obstructions of justice in the courts which tend toward lynching by the mob—a long list, indeed, of such questions is challenging the Church to declare its faith that this present world is the subject of redemption, and to show its faith by its works, not only in Christianizing individuals, but in Christianizing the institutions which mold their daily life for weal or for woe.

Could such a body as the nearly eighty thousand Presbyterian churches represented in the recent Assembly give but part of the time now vacated by themes of controversy to due consideration of these vital matters of "civic Christianity," it would be the most auspicious sign that has appeared on the lowering social horizon for many a day. Perhaps the still greater Methodist body would follow the example, and then the long-waited-for revival of a truly social Christianity would fully come.

We are aware, of course, that only those matters can emerge before the General Assembly that have first come up in the Presbyteries. We also know that individual members of the Assembly have repeatedly acknowledged both the duty and the opportunity we have spoken of. Accordingly we have spoken of it in the strong conviction that ere long they will either find or make a way to meet it.

Concerning Extemporaneous Preaching

A correspondent asks us to give him some suggestions as to preparation for extemporaneous preaching. Our first suggestion to him is to procure, read, and ponder Henry Ward Beecher's Yale Lectures on Preaching, Phillips Brooks's similar lectures, Dr. R. S. Storrs's admirable little monograph on "Preaching Without Notes," and Beautain on "Extempore Preaching." If he will do that, and practice on the advice which these books give him, he can leave the rest of this article unread.

Our next counsel to the young man who desires to become an extempore preacher is, Don't. Bacon's aphorism should be hung in large letters in every preacher's study: "Reading maketh a full man, conference a ready man, and writing an exact man." The full man and the exact man must precede the ready man. That is, reading and writing must precede speaking, and are the necessary preparation for it. Without them readiness becomes a dangerous gift, and fluency a fatal facility. The condition of successful extempore speech is, Have something to say, and then say it; this necessitates first of all having something to say. This is the *sine qua non* of extemporaneous address in serious discourse.

The second condition is only second in importance: accuracy; and only long practice in careful writing gives accuracy. Every extemporaneous preacher ought to have done careful writing and ought to continue to do it. We lay emphasis on the word careful. Extemporaneous writing is no better than extemporaneous speaking. By careful writing we mean writing with a dictionary at hand and with constant reference to it, either in writing or in revision, to secure exactly the right word; comparisons of synonyms and examinations of etymology for that purpose; weighing sentences as well as words; reading the paragraph or the address aloud; considering whether it is musical in form as well as accurate in language; if possible, reading to a critic—the severer the better; in short, studious, painstaking, microscopic scrutiny of the form of expression. If a speaker will not appear before an audiance ill dressed, neither should he offer them ill-dressed thoughts. The sermon or address must be first well thought out; next it must be well expressed. A good sermon fulfills the Greek idea of man—*mens sana in corpore sano;* it should be more, it should be a sane soul in a beautiful body. We cannot look altogether with admiration on the present feverish inclination to extemporaneous address in the pulpit without previous preparation in equipment and character. The ambition of the minister should be, not to be a good extemporaneous preacher, but to produce a profound and lasting impression on his congregation. It should be a wholly secondary matter whether he does this with the pen or without it. It is certain that he cannot do it without much use of the pen—if not in direct preparation for the pulpit, then in indirect preparation by carefully developed skill in the use of language. The first conditions of extemporaneous speech are much reading and much writing. Of other and more specific preparation we shall have something to say in a succeeding article.

The Outlook Vacation Fund

The bidding is active for the handkerchief and hammock sent to The Outlook by a missionary in South America to be sold for the benefit of the Vacation Fund. A full account of this novel and interesting contribution will be found on page 1,014 of The Outlook for May 30. Offers will be received by mail until June 20, and the successful bidders will be announced in The Outlook for June 27. Several very generous bids have so far been received and recorded. Hundreds of applications have already been made for summer vacations, and whether the Working-Girls' Vacation Society will be able to meet this demand depends on the generosity of the readers of The Outlook.

THE VACATION FUND

Previously acknowledged	$902 14
A. H. P., Brooklyn, N. Y.	15 00
J. R. M., Woosung, China	10 00
J. C. D., Brookline, Mass.	5 00
S. A. D., Brookline, Mass.	5 00
Mrs. J. H. W., New York, N. Y.	100 00
L. K., New York, N. Y.	5 00
S. W. P., Evansville, Ind.	25 00
E. M. S., Amesbury, Mass.	15 00
M. M. S., Clifton Springs, N. Y.	25 00
Mrs. W. D. M., Plainfield, N. J.	5 00
M. G. L., Nantucket, Mass.	2 00
E. P. H., Ponce Park, Fla.	1 00
From a Friend	5 00
For F. L. K.	10 00
S. R., Catskill, N. Y.	2 00
P. M., Akron, Ohio.	5 00
Miss Townsend's School, Newark, N. J. (For Elmcote)	55 00
S., Proctor, Vt.	3 00
A. L. B., Manistique, Mich.	2 00
M. F. S., Concord, N. H.	5 00
E. F. B., Territet, Switzerland	25 00
L. K. B., Englewood, N. J.	50 00
In Memory Caroline L. Bold	1 00
Busy Bees, Vernon, N. Y.	2 00
S. M. M.	3 00
Mrs. C. L. H., Baltimore, Md.	10 00
A King's Daughter	2 00
Baraboo, Wis.	10 00
A Friend, Buffalo, N. Y.	10 00
Total	$1,315 14

The acknowledgment of the remittance of $25 in our issue of May 23 should have been credited to Mrs. J. A. Wilcox instead of Mr. Charles G. Comstock.

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Lessons of Liberty

In the School of the Civil War

A Sermon by Lyman Abbott[1]

But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.—Hebrews x., 32.

In the main, the Bible looks toward the future. In this respect the religion of the Bible differs from most pagan religions. They look to the past. But it has also the other aspect. It calls to remembrance the olden time. It does not suffer great men to be forgotten. It reminds Israel that its God is the God of Abraham, of Isaac, and of Jacob.

On this day, which is coming to be almost as a twin Memorial Day, I propose to turn your thoughts toward the past and draw some lessons from them. I shall not make any endeavor to set the panorama of the Civil War before you. I shall not paint to those who did not live in that time, nor attempt to recall to those who did, the tragic yet splendid history, the awful yet glorious scenes which made those four years of weeping and exultation so long and weary. I shall not attempt to recall Vicksburg and New Orleans, Antietam and Gettysburg, the Wilderness and Appomattox Court-House, nor to paint the portraits of the daring Sheridan, the romantic Sherman, the organizing McClellan, the cautious and courageous Mead and Thomas, and the patient, long-suffering, and indomitable leader of them all, the greatest captain of our half-century—General Grant. Nor shall I attempt to recall to your mind the services of the statesmen without whom these warriors would have lived and fought in vain. Had there been no Calhoun, there would have been no Jefferson Davis, no Lee, no Stonewall Jackson. Had there been no Seward, no Sumner, no Chase, no Lincoln, there would have been no Sheridan, no Sherman, no Grant. Nay, we may say more than that—had there been no great reformers, there would have been no great statesmen. Had there been no Garrison, no Phillips, and no Beecher, there would have been no Lincoln. In the great shock of arms there was more than a shock of arms; in those four years there wrestled together not merely boys in gray with boys in blue—there wrestled together two antagonistic conceptions of life and government, two antagonistic armies of ideas; and out of that shock of battle, preceded by the long campaign which prepared for it, there issued, as our inheritance, four great fundamental principles: the liberty of industry, the sacredness of government, the authority of the people, and the reality of a higher law. As far as is possible within the limits of a sermon, I shall attempt to cover this ground thus briefly outlined.

The Cavalier, landing in Virginia, brought with him the remnants of the old feudal system; and the feudal system put the stamp of dishonor on labor, though not so black a stamp as Roman slavery put before. But the villein or serf was attached to the land. Labor performed with the hand was accounted ignoble, and the Cavalier brought with him to Virginia this conception of the ignobility of labor and its essentially servile nature. The Puritan, on the other hand, born of the yeomanry and workingmen of England, and the Dutchmen, bringing their industrious habits with them from Holland, brought to New England and to New York a very different conception—they brought with them the nobility of toil; they brought their hoes and plows and spades with them, and thought it not unworthy of manhood to delve in the fields, not unworthy of womanhood to perform what feudalism regarded as servile and menial occupations. There were no servants in New England. They were "help." Slavery existed at first both in the North and in the South; but in the congenial atmosphere of a feudalistic community it ripened and grew strong; in the uncongenial atmosphere of a Puritan community it grew less and less, and presently disappeared. These two antagonistic conceptions of labor—the one that labor is honorable and idleness disgraceful, and the other that labor is servile and it is honorable to be worked for—grew up side by side in America, until at last they locked arms in a life-and-death struggle in the Civil War. How that war proceeded, how it issued in the Emancipation Proclamation declaring that men held in slavery were forever free, how on that Emancipation Proclamation Abraham Lincoln, in the name of the Nation, invoked the considerate judgment of mankind and the blessing of Almighty God, I need not stop now to recount; it is enough to note this great fact, that out of that issue between slavery and liberty, between South and North, there issued this decree, emblazoned on the American flag, made part of the American Constitution, ingrained into the American life—that labor is forever free in these United States of America.

That means to-day and now and always that labor is honorable and labor is emancipated. No manacles may be put upon its hand by the capitalistic organization, and none by the trade organization. The workingman is free to work when he will, where he will, as he will, how he will, without control exercised over him either by the one order or the other. It was not only the black man that was declared free by the stroke of Abraham Lincoln's pen.

But liberty of industry is not to be maintained by the abolition of organization. The two great industrial inventions of our time are machinery and organization—or, to put it in other words, the organization of natural forces and the organization of the brain. It is in vain to attempt to stem the progress of organization. Corporations and trusts on the one hand, and labor unions on the other, bring in their open palm great and beneficent fruits. It is not impossible that some of you here to-day can remember when there were three or four railroads between New York and Buffalo; when in traveling even from New York to Philadelphia you had to change cars once or twice; later, in going from New York to Washington, we had to change cars at Philadelphia and again at Baltimore. Does any one question to-day the advantage to the American Nation that enables us to take our seat in our car at New York and not leave it until we have reached New Orleans, on the one hand, or San Francisco, on the other? What organization has accomplished in transportation it has accomplished in all the material blessings of life. And as capital has a right to organize, so labor has a right to organize also. I suppose there is no field in which labor organization has been more provocative of strife and injury than in the coal and iron industry. I suppose there are few men in America who know more about that industry than Andrew Carnegie. And Andrew Carnegie affirms not only the right of American workingmen to organize, but the beneficent effect of labor organizations on both capitalist and workingman. No, it is not by undertaking to destroy trusts and corporations or labor unions and labor organizations that we are to solve the problem, it is by the great fundamental proclamation of this truth: that whatever organizations exist, and whatever their power, individual labor must remain unmanacled. Corporations and trusts shall not be allowed to tell men when they may purchase, where they may purchase, or whether they may purchase; and labor unions shall not be permitted to tell men when they may work, where they may work, or whether they may work. The liberty of the individual man and the power of organization—these two are to go on together in this land of liberty.

We forget that not a great many centuries ago a similar battle between organization and liberty was going on in England. It was then neither labor nor capital that threatened liberty, it was religion. The constitution of Clarendon decided for all time that religious organization should be subject to the greater organization of government, and the subsequent Act of Toleration decided for all time that any individuals desiring to organize for religious

[1] Preached at Plymouth Church, Brooklyn, Sunday morning, May 31, 1896, following Memorial Day. Preached extemporaneously, reported by Henry Winans, and revised by the author.

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work and worship might so do. Thus individual liberty was assured by two principles: first, that men may organize as they will, and, second, that such organizations are and must be subject to law. The Civil War has established a new application of these principles.

For, while the first great principle that has emerged from the Civil War is industrial liberty, the freedom of the individual to go unshackled where and as he will, this liberty rests upon the second great truth that emerged from the Civil War—the sacredness and power of government. The Puritan democracy in France produced, not only a reaction in deeds in the French Revolution, but a reaction in thought in French philosophy. The conception of government which borrowed its name from Rousseau, although he did not originate it, crossed the ocean and came to this country, where it was welcomed by such leaders as Thomas Jefferson. This conception of government was, in brief, that the state of nature was the state of blessedness, that men surrendered something of the liberty that belonged to them in a state of nature for the sake of government, that a government is an evil, though a necessary evil, and that the less government there is the better. Thomas Paine thus enunciates it—and you must remember that when Thomas Paine wrote "Common Sense" he was the most popular pamphleteer in the United States:

> Some writers have so confounded society with government as to leave little or no distinction between them; whereas they are not only different, but have different origins. Society is produced by our wants, and government by our wickedness; the former promotes our happiness *positively* by uniting our affections, the latter *negatively* by restraining our vices. The one encourages intercourse, the other creates distinctions. The first is a patron, the last a punisher. Society in every state is a blessing, but government, even in its best state, is but a necessary evil; in its worst state an intolerable one: for when we suffer, or are exposed to the same miseries *by a government*, which we might expect in a country *without government*, our calamity is heightened by reflecting that we furnish the means by which we suffer.[1]

It may at first seem strange that this doctrine of independence should have taken root and flourished in the South, where the doctrine of slavery had taken root and flourished; but, in truth, absolutism always breeds impatience of authority, and the slaveocracy, willing as they were to exercise a despotic control over the slave population, were unwilling to submit to any control themselves.

While this French conception of government took root in the South, a very different conception of government was planted in New England. The Puritan came across the sea not to establish independence. You remember the jesting remark which attributes to a certain Connecticut colony the passage of a resolution—Resolved, that we will be governed by the laws of God until we have time to frame better ones; but this is not such a jest as it seems to be. These ancient Puritans said, We will take the Bible as it stands, and we will use that Bible as our law book, until we have time to understand our own conditions and our own exigencies, and make the application of these divine principles to our times and to our exigencies. It is possible for us to frame in this nineteenth century a government better adapted to this Republic in the nineteenth century than the laws of Moses, which were framed for a different community and a different epoch. But underlying Puritanism was this fundamental conception—Government is a divine organization. They never believed the less government the better; they always believed in a strong government. And thus there grew up, side by side, in the South a conception of independence, in the North a conception of ordered, organized freedom. The one leads to anarchy, the other is rooted in and dependent upon order.

When the slave question began to agitate America, and New England grew discontented with slave rule, it did not propose rebellion or secession. It was defeated in election after election, but it did not propose to abandon the Nation for that reason. When Garrison declaimed against the Constitution, men listened, but they did not sever the compact. When Phillips demanded that Massachusetts should withdraw from the Union because of the brutal assault upon Sumner, Massachusetts did not respond. When the Hartford Convention was held, the mere reputation that it was to consider the question of secession marked it with a black mark from which it has never been cleared, although it did not consider the question of secession. But as soon as the Nation issued the decree which said to Slavery, Thus far shalt thou go and no farther, the spirit of independence in the South was all aflame, and the whole South rose in arms and said, The less government the better; we will have none of it. So the second great issue fought out between North and South was this: Is there such a thing as government in a free nation?

Government means force. A law that has not power behind it to enforce it is not a law, it is only counsel. The father who says to his child, Thou shalt, and then leaves the child to disobey, does not command; he simply advises. Law always has authority back of it. And the great fundamental question was presented not merely to the people of the United States, it was presented to the whole world—Is it possible for a people who are the masters of their own destiny to enforce their own will? —Is there a government? The answer of Vicksburg and New Orleans, Antietam and Gettysburg, the Wilderness and Appomattox Court-House, is, There is a government Pass the nations of the world in array before you—Russia, Germany, Italy, England—there is not to-day one of them that has a government so strong, so powerful, so able to enforce its decrees, as the government of the people of the United States. It is the strongest government on the globe. The Civil War made it so. Still there are riotings, still men will make vicious and vehement declamations against law, still in special localities, through the apathy and indifference of the citizens, laws upon the statute-books will be suffered to lie a dead letter, because there is no public will behind it. But the will of the people has power in America. There is force in the mere conscience of the Nation—witness the overthrow of the Louisiana Lottery, the quelling of the Chicago mob, the destruction of the Gravesend ring.

And so out of the Civil War was brought forth the third great principle—the sovereignty of the people. Aristotle divided government into three classes: government by the one; government by the few; government by the many. The government of these colonies was in the third category. It was government by the many; but still government by one portion of the community over the rest of the community. There was no such thing as manhood suffrage—I believe not in a single one of the colonies, certainly not in most of them. The suffrage was dependent upon a certain amount of property. The people did not elect the President; it was not intended they should: the people were to elect a college of wise and noble men, who could be intrusted to elect a President. The people did not make laws; it was not intended they should: they should elect wise and noble men to Congress, and the wise and noble men in Congress should make the laws. It may be a question whether all the men we send to the Electoral College are wise and noble men; it may perhaps be a question whether all the men we send to Congress are wise and noble men. But whether that be so or not, the Electoral College no longer elects a President, and Congress no more determines what the laws shall be. The people elect the President, and the Electoral College does but register their decree; and more and more the people of the United States determine what the laws shall be, and Congress is but a body of business men, organized in various committees, who take the decisions of the people and frame them into laws for practical results. I venture to say that the Lake Mohonk Indian Conference, a body of philanthropic workers in the Indian cause, who have met every fall for the last ten or twelve years at Lake Mohonk, in Ulster County, in this State, have done more to shape the Indian legislation of this country than all the Congressmen put together. I venture to say that there is not one single great reform which has been initiated within the last ten or fifteen years which was born in Congress. They have

[1] "Common Sense: Writings of Thomas Paine." Vol. I., p. 69.

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all been born out of Congress, carried to Congress, and adopted by Congress upon demands made by the people.

We are just now approaching an issue which would seem to demand the judgment of expert men. What kind of currency shall we have? Shall it be paper, or shall it be silver, or shall it be gold and silver, or shall it be gold? Shall it be paper founded on the credit of the Nation?—that is the greenback theory. Or on silver?—that most of us think would be the result of the free coinage of silver. Or on gold and silver together?—that is the bimetallic theory. Or on gold alone?—that is the monometallic theory. That is a complicated and difficult question, which seems to require expert judgment. I venture to say that even if one were to go through this congregation, and take the judgment of the men who are going to vote on it at the next Presidential election, there would be a great many of us who would not be able to give an intelligent reason for the faith that is in us. Nevertheless, this fundamental question is to be settled, not by Congress, not by bankers, not by a few men wise and expert; it is to be settled, for good or for ill, by the votes of all the people of the United States. The motorman on your car and the farmer on the prairie will have the same power (not the same influence)—the same power as the banker or the millionaire. We may settle the question wrong. Then we shall suffer, perhaps bankruptcy, perhaps long poverty, perhaps untold ills; but we shall have learned a lesson that we could not have learned by the judgment of any aristocracy or autocracy whatsoever. Whether we believe in democracy or not, we have entered unmistakably on this great experiment of a government, not by the best over the many, but a government of the all over themselves. For my own part, I profoundly believe in it; I believe in it with a religious faith. I believe in it, not because I think the people are always wise—they seem to me very often foolish; not because I think they are never ruled by passion—they often are ruled by passion; not because they are not subject to demagogues—they sometimes are subject to demagogues: I believe in it because I believe that God reigns in the hearts of all his children.

That brings me to the fourth great lesson we learned in our Civil War. Democracy may rest on either one of two bases. It may rest on the assumption of Rousseau that all the people are wise and good and virtuous, and that all the harm comes from social organization, and that if you trust the people the people will always do right—on the doctrine that the voice of the people is the voice of God. Then you will build on nothing but the will of the people, expressed in a constitution or a statute or a general election. A democracy built on that assumption is built on sand; the assumption is not true. But democracy may be built on the other foundation—that God is in his world, that his grace and his wisdom are not given merely to the Pope, nor to the priests, nor to the preachers, nor to the religious men, nor to the wise men—that his grace and wisdom are given to all humanity. Democracy may, in other words, be built upon faith in God, and we may accept democracy as a better method of ascertaining the will of God than the decree of a Pope, the judgment of a Council, the will of a Czar, or the judgment of an aristocracy. This was the basis of the democracy of New England. John Richard Green, in his history of England, brings out very clearly the truth that the Puritans, although they were in the outset tinged, yea, transfused, with some of the aristocratic spirit of their native land, yet out of their faith that all men are equal before God, evolved that other faith that all men are equal in the government of the nation.

Some of you remember how, when Seward spoke of the "higher law," men scoffed at it, how ministers even in our land brushed it aside contemptuously. The great appeals of Webster and Clay were not appeals to God, nor to the eternal laws of right and wrong, but to the Constitution. When Sumner and Seward and Chase and Lincoln came into public life, they came bringing with them a new doctrine—the appeal to the higher law; they came with the declaration that the law of God is more than statute, more than Constitution; that the conscience of the individual man is, after all, the supreme and final arbiter of his conduct. The great battle of the Civil War was fought between those two conceptions—the human conception of government and the divine conception of government; and to-day, everywhere, from North to South, from East to West, from the Gulf to the Lakes, from Sandy Hook to the Golden Gate, the higher law is recognized—I do not say always obeyed. The popular appeal in press and on the stump is no longer to the law, no longer to the Constitution—it is to the eternal law of right and wrong and to the conscience of the Nation. The man who defies that conscience, however shrewd, has but a short lease of political power. He is compelled to cater to it even when he does not believe in it.

I turn, then, again to our text: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Nay! we will read it differently: "Call to remembrance the former days, in which, after ye endured a great fight of afflictions, ye were illuminated." Out of the great battle-field the great illumination came. We honor to-day the memory, not only of the soldiers who fought in the battle-field, but also of the brave soldiers who fought upon the platform and in the forum in the great shock of ideas. We look upon the graves which we strew with flowers to-day, which will fade to-morrow, and on which there grows herbage that will be snow-covered next winter, but, as we look, we behold their glowing illumination. For out of them there grew these great immortal truths, luminous, undying: the liberty of industry, the sacredness of government, the sovereignty of the people, and the supreme authority over all and in all of the law of God.

English in American Universities[1]

This exceedingly interesting and useful summary of the present status of English teaching in our colleges and universities at the present moment is the result of a happy thought of Mr. William Morton Payne. The book really owes its existence to the enterprise of "The Dial," and it owes its special value in great measure to the editing which Mr. Payne, who is one of the editors of "The Dial," has given to it. As the title indicates, the volume contains detailed exhibits of the English programmes offered in the curricula of twenty fairly representative American colleges and universities; and is, therefore, in some sense, an official joint circular of information. The book might, then, be expected to be a series of special pleadings—honest and sincere because made by men of ability and character, but somewhat suggestive of the "confidential" advertisement, and perhaps too cordial in tone to be of critical value. Thanks, in some measure, to the circumstances of its production, and in great part to its editing, the volume happily disappoints this expectation. The editor's introduction treats the subject as a whole; most of the writers see beyond the limits of their own courses, and some of them beyond the limits of their own universities; and as a contribution to educational information the volume, while by no means giving a complete, yet gives a fairly clear, view of the existing state of the art of English teaching in our colleges.

This view is both encouraging and disheartening. It is encouraging when one contrasts the English instruction of to-day in any college with that given thirty years ago in the same institution. It is distinctly disheartening when one contrasts the amount of facilities offered at these various institutions with the aims and intentions in good faith claimed. Here, on the first page of the book, for example, is the English statement for Yale, ably presented by Professor Cook. There were in 1894, if we combine the figures presented correctly, 626 freshmen and sophomores at Yale. For these 626 students three English instructors were assigned, teaching, of course, in unnumbered divisions; and the entire English opportunity offered to these

[1] *English in American Universities*. By Professors in the English Departments of Twenty Representative Institutions. Edited, with an Introduction, by William Morton Payne. D. C. Heath & Co., Boston.

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students consisted of two courses, both required, equal to one hour a week for freshmen, and three hours a week for sophomores. No more than this for love of learning could the freshmen or the sophomores get. There were at Yale, in 1894, 524 juniors and seniors, and 138 graduate students. For these 662 students two professors were considered sufficient. These professors were, fortunately, men of National reputation; but the opportunity of appropriating one six-hundred-and-sixty-secondth of even exceptionally equipped men is not an opportunity calling for much exultation. The means seem dishearteningly inadequate to the ends proposed.

Even more disheartening is it to compare one institution with another with respect to the kind of facilities offered. For it is soon evident that the science of English teaching, if it exists, has not yet a firm footing in the colleges. The conviction is burned in upon one that very few of these institutions have organized "departments" of English in any real sense of that term. Most of them have able professors, sometimes three or four, offering courses in philology, literature, literary interpretation, literary history, æsthetics, and literary ethics, duplicating and paralleling each other's courses with methodless eagerness. But the notion of an organized department, instituting coherence, unity, and progression in English instruction, gets little support from these official programmes. This is a condition of things peculiar to English teaching. There is in Latin instruction, in Greek instruction, in mathematical instruction, a fairly settled order of procedure. Certain studies succeed others, and are themselves propædeutics to courses more advanced. If English training is to be a science, something of the same orderly method ought, it would seem, to be dimly visible, or at least suggested as an aim in these programmes. It is not. Instead, the heterogeneity and haphazardness of the opportunities offered in many of these English departments outruns fancy and defies explanation. It would be invidious to illustrate this by quoting from the reports of single institutions; but an example may be had in the treatment of a study taught in most of the departments represented in the list. The study is elementary Anglo-Saxon. This is a subject which can be classified. It certainly ought to precede or to succeed some other subject in the teaching of the English language. In fact, it is located at a different stage in almost every programme in the different institutions; confined to freshmen, to sophomores, to juniors, to seniors, or to graduate students, as the case may be, without recourse and usually without explanation.

Meagerness of facility as compared with extent of aim, and confusion of method, are the two disheartening features of this exhibit. Of course it is not the facts themselves which are disheartening, for meager facilities and inadequate organization are inevitable in new endeavors, and the scientific teaching of English is really a new endeavor. The discouragement comes from the observation of the attitude of the reporting professors toward these facts. Most of these professors, with a few notable exceptions—among whom, since Yale has been named, we may say stands Professor Cook—are actually complacent over the slender opportunity and the haphazard organization their departments furnish. They are apparently glad to have any opportunity, and dare not to dream of organized instruction. There is a deprecating and apologetic tone, a vagueness and meagerness of outline, and a mildness of zeal—to give it no harsher name—which disappoints ardor. About half of the writers are apparently anxious to prove that nothing arduous is ever done in English. There is a shrinking from "linguistic" work and from "laboratory" work, a refusal to take part in the "amateurish collection of unimportant literary data," a horror of "instruction," a continual questioning of the value of the "imparting of information," a deploring of the "doling out of the stores of learning instead of the bread of beauty," a proffering of "rest and refreshment," a promising to present works as "steeped in an atmosphere of brilliance," which so much resembles the attractive advertisement of timorous dilettanteism that one sometimes wonders if it is not work, rather than "laboratory work" or "philological work," which these students dread, and which their professors gloss with glittering phrases. The virile utterance of an instructor who dares to say that in his institution the English work is intended to be both systematic and severe is refreshing when one hears it beyond these voices singing soft songs for summer afternoons.

The encouraging feature of this book is that in it one often does hear just such a virile utterance. Not all of the speakers in the book are like those quoted above, and of them all only one professor offers "rest and refreshment" as an allurement to his courses. As a whole, the showing in the book encourages rather than disheartens, and vindicates "The Dial" in its enterprise.

Three signs of promise, especially, one can note. The first is the proof which the book gives of very great general interest in English study. Certainly, as Mr. Payne claims in his introduction, English work is established beyond question as a proper subject of university instruction. It has conquered its place; its methods are fit subjects of discussion, its successes and failures are canvassed with interest.

The second sign of encouragement is the very clear indication that an earnest effort is being made in certain institutions to create that same science of English teaching whose absence one notes as he reads this book. It is within two years that the English entrance examinations to colleges have been made uniform, and that by a conference representing all the colleges and preparatory schools of the New England and Middle States. The single preparatory school was found to be no longer a large enough field for helpful experiment. Organization, co-operation, and system had become necessary. The same result will sooner or later come in college work. A working art, if not a science, of English teaching is sure to be the outcome of the present interest. Such books as this, bringing together the statements of the actual varying conditions, are very helpful toward this result.

The third encouraging sign is the growing conviction that English instruction must be made to stand for something besides pleasure or interest. It might, indeed, be urged with truth that even for exciting interest a definite and important aim is, in the long run, better than pleasant devices; and it is certainly true that a trained capacity, the fruitage of arduous labor, is the best guarantee of continuance of interest. But there is another and more tangible argument. The study of English must become an important, serious, arduous, and essential part of college discipline, or pass entirely out of serious consideration. English instruction cannot wander in the flowery fields of pleasure; it has a duty laid upon it which it must take up or itself perish. For the older disciplines—the Greek and the Latin disciplines—through which for generations has lain the pathway to instruction and delight, are certainly slowly passing. Into their place English instruction can come if it be made as substantial, as systematic, as severe as was the elder teaching. The opportunity is with the English professors in the colleges—and there is much in this book to indicate that they will seize it.

My Retinue

By Sara E. Wiltse

The last of my retinue having departed on All Fools' Day, I have the long-desired leisure to give a little sketch of their virtues and idiosyncrasies. I would not have a single reader misled by the title of this article; my retinue is only a convenient way of designating the women who have served or been served in my household under the varied conditions of large and small housekeeping. I have been deeply interested in the domestic problem ever since I can remember, and notwithstanding the fact that my kindness has been sometimes so misplaced that in some exasperating moments I have heartily wished it entirely lost, I still hold that the difficulties and responsibilities are about evenly balanced between mistress and maid. I am going to put the moral of my dissertation at the very beginning, so that the hurried reader may get it at once, and

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save herself the trouble of reading the article in order to get at the gist of it. The lesson my experience has taught me is summed up in a maxim: Look only for the virtues of your servant while she is with you, and when she departs think on her shortcomings and failures.

The wisdom of such a course is apparent. If you have found her faithful and efficient, your sorrow at her going to your rich neighbor for fifty cents more per week will grow less poignant while you reflect upon her stubborn and careless ways. It is a good way to clear your own moral atmosphere, after one of these fogs, to divert your mind by cleaning up the long-neglected corners of your kitchen, that you may not be brought to shame by the observations of the next incumbent; and as you burn and bruise your hands in this unaccustomed toil, you can think on the evil ways of the departed, and become reconciled to changes.

The first servant I undertook to manage without my mother's help was a colored woman who had been a slave. Freedom was a new word to her, and she was not blamed for getting a trifle bewildered about its meaning, but her bewilderment was so inconvenient that after she had enjoyed the freedom of my house and my wardrobe four weeks, I meekly read her my emancipation papers and asked her to depart. This she had no notion of doing; she liked the place, and informed me she should keep it. This was so many years ago that I do not distinctly remember much, except that her goods and chattels went out at a window and she came down stairs under the escort of her Sunday-school teacher, a policeman or two, a mission preacher, and such other white neighbors as sympathized with the oppressed.

After that there was peace for seven years under the reign of a gentle, soft-eyed, sunny-tempered mulatto woman. She was a favorite with her own people as well as with everybody she ever served, and, if she had six of "them good-for-nuffin' or'nary niggers" to dinner every Sunday, her own protest against their presence in the kitchen was apparently as honest as Penelope's objections to her suitors, and she was held guiltless of offense.

A return to the North put me back to white service, which was rendered by all sorts and conditions among women, from young girls evading the school laws to old women deceiving the census-taker.

One of these girls comes vividly to mind—a bright, sentimental, heart-starved little creature who would kiss my handkerchiefs one by one as she ironed and put them in a snowy little pile. But she could not remember any rules or orderly ways of doing anything. I thought my mission for a time was plainly before me. Things had never been explained to her. I argued, and I would appeal to her reasoning powers, so she would put onions in chicken dressing instead of turnips, and be able to give a reason for doing so. I read to her from Mrs. Lincoln's cook-book that onions were good for the mucous membrane; up went her hands from the dish-water to her temples as she exclaimed: "Good for remembrin: then I'll eat onions the rest of my life, for my remembrin needs 'em if ever anybody's did." I concluded my efforts would be better bestowed on some aged and infirm woman who could do only light work, and needed the practical sympathy with which the reader has discovered my heart overflows. So I was not sorry when this pretty maid suddenly remembered a youth for whom she cherished an affection, and went to his home in the double capacity of mistress and housemaid.

In her place I took a white-haired widow, who confessed that she was not equal to the demands of a large household or the requirements of a hard mistress, having been more used to being served than to serve. But she was matrimonially inclined, and after her first week with me neither butcher, baker, nor candlestick-maker would call at my rear door to take orders, but blushingly besought me to send orders by post, and allow them to deliver groceries and provisions on the afternoon that "that peculiar woman" was out. This arrangement was so unsatisfactory and inconvenient to the woman that she found a situation in a matrimonial bureau in a distant city, and no doubt is doing a successful business.

I now took a solemn-faced applicant of more uncertain age, who seemed to need me more than I needed her. Her sad and subdued manner gradually explained itself, as I thought, when she alluded to her gentle birth, her former station having been so much superior to any I had occupied that I hesitated somewhat about the propriety of profiting by her misfortunes. Her allusions were dark and depressing, and I constantly, though silently, regretted that my early life had been spent with those traditional poor but honest people with whom she seemed so unfamiliar. She was more religious than I or any of my ancestors, and shut herself in her room, on her first Friday with me, for humiliation and prayer. At first I respected this act, and arranged my household affairs as well as I could so that they might not interfere with her conscience; but when her severe fasting occasioned such fainting and staggering as put her under suspicion of uncommon drunkenness, I took the unpardonable liberty of examining her room, where there were brands of whisky and morphia as unfamiliar to me as my plebeian manners had been to her. I advised her to seek refuge in a home for inebriate women, since my gifts were not in the direction of managing a house of that charitable nature. This she did, but with regret that there was not one especially endowed for *Inebriate Ladies*.

At this juncture my heart yearned after a Scotch woman. My imagination went roaming among the hardy virtues of Scotch people. I would have liked even an emancipated Scotch woman in kilts, who would call me to breakfast at daybreak with the unearthly music of the bagpipes; I accepted a bright-eyed, rotund woman, so far emancipated as to Presbyterianism that she would lie about all household affairs with an audacity that was appalling. She would not use soap in dish-water, and when I arrested her in the very act of washing glass and kitchen utensils in the same greasy water, and demanded some reason for such a practice, she took on the air of offended majesty, informing me that she had used half a cake of soap in that very pan, but the water was so hard it would not "suds." "But," I expostulated, "this is Cochituate water!" "That may be so, Miss, but I would like to have you prove it to the sateesfaction of the Scotch mind. If it is soft in the lakes, it gets hard in your new pipes; I've always observed that new houses have hard water until the pipes get soft with use." This style of defense of all her doings was so interesting that I retained her for a season to study her fine art of lying. She was asthmatic as well as Machiavellian, and my physical strength was exhausted keeping her alive damp nights, and my intellectual vigor correspondingly declined, so I gave up the attempt to follow her devious mental ways, and we parted company, though with mutual admiration.

The next in my train was a "down East" maiden, tidy, truthful, reserved. She was so uncommunicative by day that when she muttered all night (in her sleep, as I supposed), it seemed to me but a very natural reaction of the feminine mind; but when her monologues grew more and more audible, and began earlier and earlier in the evening, sometimes even breaking out into a blood-curdling dialogue with herself as to the likelihood of her going "clean mad" and carving me up some day against her own will, I persuaded her to take treatment in an insane asylum, for she was reasonable in her unreasonableness. It will be observed that one of my retinue has gone to a Home for Inebriate Women, another to an Asylum for the Insane, and I suspect my aged Scotch friend is at Tewksbury. Of those who ought to be in penal institutions I refrain from speaking, not out of kindness to them, but because my ideas are unsettled as yet on at least two burning questions of the day: free trade and penal laws.

I have been so long in training as a kindly disposed mistress that I never have to visit employment offices; indeed, I suspect my name is registered somewhere, and that a bureau of information keeps a record of my down-sittings and my up-risings, for no sooner did the last of my retinue—the first mentioned in this memoir—depart, than there arose so many applicants for this situation that I have been too frequently interrupted in the writing of

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this article to have done justice to the women who have shaped my destiny and molded my character.

A Characteristic Letter by Oliver Wendell Holmes

In October, 1889, the First Church in Newton, Mass., celebrated the two hundred and twenty-fifth anniversary of its foundation, the festival having been postponed for a quarter of a century on account of the Civil War. Among its pastors was the Rev. Jonathan Homer, a somewhat eccentric but most excellent man, who for fifty-seven years ministered to its people, having been ordained in 1782, at the age of twenty-three, and continuing to preach in its pulpit until his resignation in 1839. He was greatly beloved by his people, and also by his brother clergymen. The Rev. Abiel Holmes, for forty years pastor of the First Church in Cambridge, Mass., and the father of Oliver Wendell Holmes, was on intimate terms with Dr. Homer, and shortly before the anniversary the Autocrat of the Breakfast-Table was applied to by one of the ladies interested in the celebration for some reminiscences of the eccentric clergyman.

In response to this request the following letter was written, and it was expected that it would be read during the anniversary exercises. But there were so many speakers to be heard on that occasion that this intention was not carried out. The letter was not read, and it never has been published. Although written when Dr. Holmes was eighty years old, it is highly characteristic of its author, being marked by the geniality, the sprightly wit, and the charm of style that have made his works so deservedly popular:

Beverly Farms, Mass.,
September 29, 1889.

My dear Mrs. ——:

I am afraid that I can tell you nothing of importance about my father's old friend and my old acquaintance, the Reverend Jonathan Homer.

If my memory had a chemical ray in it, I could give you a perfect photograph of his bodily presence, for his image is distinctly before me as I write. A slender, stooping, little old gentleman he was, with a sharp-angled wedge of a face, a senile voice, and an abundant flow of talk. His manner was kindly, and on certain subjects he conversed with an enthusiasm which sometimes excited a smile on the faces of two of the listeners. As he occasionally exchanged pulpits with my father, these two young gentlemen had the opportunity of meeting him at table in addition to the privilege of listening to his sermons, which were searching in their tones, if not in their teachings.

The main subject on which he loved to descant was the Bible in its various editions. The "Bishop's Bible" and the "Breeches Bible" became familiar to *our* young ears, for I was one of his small audience. The good Doctor, as you all know, had made a choice collection of different editions of the Scriptures, and was meditating, if I am not mistaken, a revised or annotated version. This was a dream in which, as it seemed to others, his thought and its realization were two parallel lines, never destined to meet.

His friendship with Admiral Sir Isaac Coffin was another topic on which he loved to dwell. "I wrote to Sir Isaac, and Sir Isaac wrote me that he was very much pleased with the con-tents' of my letter."

It was the first time I had ever heard *contents* pronounced with the accent on the second syllable, and this, or the imposing title of the "Admiral *Sir* Isaac," fixed the sentence in my memory. The naughty brother, who was the wit of the family, could to-day give you that sentence with all its intonations as natural as if they had been spoken into Edison's phonograph.

But there was a tender and touching quality in good Dr. Homer's nature. He lost a son, his namesake, in early manhood, and never forgot to mourn over his untimely removal. I suppose he took refuge in sacred bibliomania as an anodyne for his grief. There could be no more editions of Jonathan, but there might be a Homeric reproduction of the Scriptures which would have satisfied Wicliffe or Beza.

I am sorry that the portrait of Dr. Homer is not to be found. He was not of an imposing presence, but those who remember the famous statue of Voltaire, and Young's epigram on that great writer, if they would discharge the good clergyman's physiognomy of

Milton with his Death and Sin,

might see a certain resemblance in the two faces.

The dear old ministers *sex oppidorum vicinorum*—of the six towns next to Harvard College and their near neighbors—were a pleasant set of people to meet, as I remember them. Some of them were nominally Calvinists, but they got their sermons out of the cooling and refreshing Arminian ice-chest. Each of them had his special character and features; their ghosts haunt the memories of a few old men and women, but Nature has turned her kaleidoscope, and those patterns of humanity are forever lost to earthly vision. I am, dear Madam,

Very truly yours,
OLIVER WENDELL HOLMES.

To the Manner Born

By Fanny Given Ford

One friend said to another, discriminatingly, "What charming manners your young daughter has!" "I am sorry they are noticeable," was the response; "I hoped she was unaffected enough not to have any that were apparent."

This same idea is often found in the minds of many other well-meaning mothers, and it accounts, combined with indolence, for much of the lack of training to-day in the old fashion of manners. Unaffectedness, though a charm in a young girl, is not the only requisite for making life agreeable to other people, which is the ultimate aim of all good manners. If we were born with unselfishness as one of our strongest characteristics, and with perceptions of the quickest, perhaps our manners could be said to be born within us; hence we might consider them as much a part of our organization as any of our senses, and the absence, not the presence, of manners would be a subject of remark. But, knowing the aboriginal ego better than any clever Röntgen with highly developed X rays can make it known, we fully realize how much our manners depend on cultivation, and that this cultivation becomes a matter of comment chiefly because of its lack in the many cases where it should be found.

Young people are sometimes laughed at in their homes for what is called their society manner, and many a girl becomes *gauche* and self-conscious through the teasing of some eavesdropping, fun-loving brother on her manner of entertaining visitors and her assumption of interested vivacity in the presence of some specially dull individual.

Affectation in most of its forms may be admitted a fault, but a feigned interest in our friends' conversation seems far better than none, for, as some clever person once said, "We can forgive the people who bore us, but not the people we bore." "Assume a virtue if you have it not," is Shakespearean if not orthodox, and many an assumed quality becomes natural by usage. Constant training in habits of attention and at least apparent interest makes other people's part in conversation much more attractive than our first indolent and superficial attitude could have conceived possible.

Let us assume a "society manner" if that means hiding one's own personal thermometer of ups and downs, one's own engrossments, one's aches and pains, one's petty trials. Let it hide the discomfort caused by the housemaid's delinquencies, the cook's transgressions, or let it serve as a mental science cure to brace up the tired body or mind for any required occasion. So may it give an even urbanity to our every-day manners, that we are not found all smiles and friendliness at one time, and the next cool and indifferent. But far be this cultivation in manners from all

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that savors of the fads of the day—the wriggle of the hand in the air, instead of the old-fashioned hand-shake; the Delsarte affectation of the over-trained, self-conscious young woman, or the "nippy" bow of careless recognition from a girl friend, no matter what one's age or position. The first two are trying, but the last is unbearable.

One hears, traditionally, of the *hauteur* of the old aristocracy, but in point of fact most of the frigidity and rigidity in manner is found in those who do not feel assured of their own position and are constantly on the lookout for some slight to their personal dignity. These people wait for some one else to make all the advances, that by no mischance can they be found in error. Shyness is also a regrettable cause of lack of cordiality in manner, for the most amiable of shy people are often constrained and stiff when in society. A young man who had been since a child with a diplomatist father in the various capitals of Europe, and always "in society," said he never got over an agony of dread before entering a roomful of people, and consequently tried to hide his confusion by a formality of manner which led many people to accuse him of indifference.

We may pardon this kind of indifference when we know the cause, but there is a purely selfish sort that congeals all spontaneity and makes life more bare and contracted than it even need be were good manners an essential part of all our upbringing. What a rebuff to cordiality and even good manners is the cool reception a young girl often receives when she returns as a visitor, some months after graduation, to the school or college where she worked for years with girlish enthusiasm and admiration for her various teachers! She returns looking for a warm grasp of the hand, bright glances of welcome, with inquiries for her welfare in her new life in the big outside world, ready herself to tell to sympathetic ears all her successes, mayhap disappointments. But what does she too often find? A cool nod from one teacher, a formal shake of the hand from another, with an indifferent gaze; nothing, in fact, that individualizes her in the least. What has gone wrong; has she changed—have they changed? She is rebuffed and bewildered. The fact is, neither have changed, only the teachers have become engrossed in the new work of the school year, and have not the unselfishness or the good manners to hide from the old pupil the fact that she has been replaced in this busy world by other and more absorbing interests.

Money may be the root of *all* evil, but selfishness is undoubtedly the root of ill manners. Train a child to consider others first and itself last, to put itself by sympathy and consideration into other people's places, and you have laid the foundation for any superstructure of pleasing manners that future time or place may call for. If such a foundation seems too elaborate for average children, let them have schools of technical training, daily or weekly, that will teach them by practical work to form their manners as carefully and with as much understanding as they are now taught the technicalities of any profession.

On Children's Play and Playmates

By Alice H. Putnam

From the philosophy of Plato to the "child-study" of to-day there have been here and there educators who have recognized that inner necessity of child nature which finds its normal expression in play. But Froebel was the first to see this principle in its fundamental relation to development, and to provide the "orbis-pictus, or diminished play-world in which the child is prepared for the larger realm," for which Jean Paul longed. Froebel's cycles of games with objects, and among the children themselves, while they are closely connected with the immediate environment in which the child is placed, invariably point to something broader and higher. The very first movements of the little hands and feet are, Froebel says, indications of the inner impulse which will find its complete and satisfactory culmination only in the conscious deed which leads to a recognition of the child's relationships to that which is above, below, and around him.

Naturally, it is the mother, or she who stands in this holy place, who becomes the child's first companion. She stands guard at the door of the laboratory wherein the child constructs his first experiments in sound, optics, mechanics, and physics. The results, shared with her sympathetic, wise help, lure him on with an interest in which Herbart himself could find no lack, albeit the child may even be unconscious of the fact that he is playing.

"Never forget," says Richter, "that the games of children with inanimate playthings are so important, because for them there are only living things; a doll is as much a human being to a child as a baby is to a woman; to them every word is a reality. . . . Among richer realities fancy fades and grows poor, but in the meantime every plaything is a distaff of flax, from which the soul spins a many-colored coat. . . . Consequently, do not surround your children, like princes' children, with a little world of the turner's; do not give them eggs colored and painted over with figures, but white; they will soon from their own mind hatch the many-colored feathers. On the contrary, the older a man grows, the more rich a reality should appear; the heath on which a youth gleaned the morning dew of the light of love grows cold with the dark night-dew to the half-blind old man, and at last man requires a whole world, I mean the next, in order only to live. . . . Children, those of one or two years old excepted, who still need the spur of color, require only drawings, not paintings; colors resemble the above-mentioned luxuriousness of playthings, and by reality weaken the creative faculty. Therefore, give no plaything whose end is only to be looked at, but let every one be such as to lead to work." These quotations seem to be so exactly in the line of Froebel's idea in regard to the play-material which should be used that one cannot pass them by.

But it is of the other kind of play, that with companions, that I want especially to speak.

It does not follow by any means that because a woman has brought a child into the world that she understands and can minister to that child's needs better than any one else; at the same time, it is perfectly true that the fact of motherhood, except in rare cases, does predispose a woman to take to child-study with head and heart, and the lessons are often most easily learned. But in some instances, especially among the poor and ignorant, it is true that "the blows of fate on the parents usually, as in a stormy sky, beget retaliating blows on the children." Sometimes women will learn that playing heartily and wisely with children is as much of an art as piano-playing; that skill in helping children to create their miniature world is worth as much study and practice as china-painting. But here again we must learn from Froebel, or we shall find in ourselves the "grown-up hairy hand and fist which knocks on the tender fructifying dust of childhood's blossoms, and shakes off a color first here, then there, so that the proper, many-marked carnation may be found."

A factitious interest, though deep down in the heart of a conscientious mother, will never make her a good playfellow. It must be genuine or it will be detected, and the lack of real enjoyment on the mother's part will be charged up to her account, and the credit page transferred to one who has the vital spontaneity. Sympathy alone will not do. The mother or nurse must know *how* to play. The science of it must be acquired, as well as the art. She must learn to look through her own experiences as so many lenses by means of which she can gain a glimpse of the way nature is leading her child. Froebel says repeatedly, both directly and indirectly, that his system is not a code of management, it is a philosophy of life. We may not leave this matter of nursery friendships without a reminder that children so constantly illustrate the oneness of their native thought, feeling, and action, they work so absolutely as a unit, that unless we cultivate a habit of recognizing this, our own slower analytic processes give the children ample time to get away from us. The little flittings which children are ever making from one thing to another mean much to them—and they are always gathering in something,

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perhaps only joy, in their beautiful freedom. It is hard for the average nursemaid or ignorant mother to be patient with the child in this state, for she cannot see to what it leads.

Miss Blow says that the chief duties of parents are to keep bad models from their children and provide those which are good. This brings us to a question of the child's play with those of his own age—a matter full of concern for all mothers. The fact that all children have social instincts shows itself early. And it is just here that the guardianship of the kindergarten is most practical. But even there, where children are never left alone for one instant, where head, heart, and hand are always busy, a selfhood will assert itself occasionally which is often very unlovely.

How shall our children be trained to meet these bad models? Can we so separate and exclude them that no harm can come to them? Are *they* the ones "without sin"? I believe we lay too much to heart the mischief which comes from the omissions and commissions which spring from a child's imitative tendencies. It is not the hearing of bad language now and then which is so dangerous, it is the *habitual* hearing; it is not that fault which the whole *esprit du corps* of the kindergarten frowns down and is trying to get rid of, that will hurt my child half so much as the selfishness in his own heart. It is the long continuance of the badness unchecked that does the mischief. Froebel does not ignore these experiences of childhood. In his Mother Play the "Falling, Falling," the "Shadow Songs," "The Wolf and the Boar," all deal very plainly with this question. The mother who despairs because of the child's tendency to "pick up" naughtinesses from his playmates has little faith in the work she has herself done in the way of implanting good seed; or she loses sight of the fact that the child is ever ascending from one stage to another, and that "every heart, however degraded, still preserves indestructible the life-germ that may grow up into the restoration of the man." We forget that there is a God-heredity in our children as well as the finite human one. We do not try to nurse this divine spark into life's deeds by meeting it at every step with those conditions under which only it can grow. "We draw," says Froebel, "direct inferences concerning the inner life of childhood from external manifestations only," and this, he says, "is the chief cause of antagonism and contention, of the frequent mistakes in education and in life."

It is very often only a desire to try and use his own power which leads a child to imitate the things which are faulty. In these cases the child must learn that between himself and the one who is leading him (be this a child or a grown guide) there must rule a "third" factor, viz., "the *right*, the *best*." If this were clearly understood (and very young children soon feel this law without any arbitrariness), then should we be wiser, and the rationality of our dealings with the children would not lose itself in a selfish sympathy for them.

A Flower Party

By Minnie Adèle Barney

Marion Dillaye's friends had received invitations to a flower party to be given on the evening of June 1 at her beautiful home, and were wondering what novelty she had planned, for Marion's entertainments were always as original as they were artistic. On this evening the spacious parlors were decorated with lilacs and snowballs, and the color scheme was continued in the hostess's gown—a creamy white with lavender ribbons and a bunch of pale heliotrope-blossoms at the belt. Chairs were arranged in rows before the piano, and when all the guests were seated, the programme began with a piano solo, the "Flower Song," by Gustave Lange. Louis C. Elson's setting for Wordsworth's lyric, "The Daffodils," was sung, and this was followed by that dainty creation of Ethelbert Nevin's, "Narcissus," the player prefacing it with a narration of the myth which suggested the theme and an interpretation of the four parts into which it is divided. Another young American composer was represented by Arthur Foote's "The Hawthorn Wins the Damask Rose," arranged for 'cello obligato, and the encore was Nevin's "Deep in a Rose's Glowing Heart." The familiar song by Schumann, "Thou Art to Me a Flower," followed, and Marston's quartet for mixed voices, "Once Bloomed a Rose in Avon-town," closed the musical programme.

A large bunch of leaves arranged like a calendar to turn over a rod was suspended from the molding, and Marion explained that it contained material for a contest. "On each page," she said, "is written a quotation from some well-known poet, and each refers to a flower. You are to guess the authors' names. The first to name the author as the leaf is turned will be presented with a flower, and the possessor of the largest number of flowers so won is to receive this as a prize," and she pointed to a well-executed study of roses in water-colors, her own work.

One by one the leaves were turned until all the quotations had been attributed to their authors. These are what the pages bore:

I know a bank whereon the wild thyme blows,
Where oxlips and the nodding violet grows.—*Shakespeare.*

Gather ye rosebuds while ye may,
Old time is still a-flying.—*Herrick.*

Of all the floures in the mede,
Than love I most these floures white and rede,
Soch that men callen daisies in our toun.—*Chaucer.*

When daisies pied and violets blue,
And lady-smocks all silver white,
And cuckoo buds of yellow hue,
Do paint the meadows with delight.—*Shakespeare.*

Every shepherd tells his tale
Under the hawthorn in the dale.—*Milton.*

Such a starved bank of moss
Till that May morn!
Blue ran the flash across,—
Violets were born.—*Browning.*

Violets dim,
But sweeter than the lids of Juno's eyes
Or Cytherea's breath.—*Shakespeare.*

Meadows trim with daisies pied.—*Milton.*

Winking Mary-buds begin
To ope their golden eyes.—*Shakespeare.*

Green grow the rashes, O!—*Burns.*

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.—*Wordsworth.*

'Tis the last rose of summer
Left blooming alone.—*Moore.*

Die of a rose in aromatic pain.—*Pope.*

Wee, modest, crimson-tippèd flower.—*Burns.*

Oh, it came o'er my ear like the sweet south
That breathes upon a bank of violets,
Stealing and giving odor.—*Shakespeare.*

A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more.—*Wordsworth.*

Pleasures are like poppies spread:
You seize the flower, the bloom is dead.—*Burns.*

There's rosemary, that's for remembrance;
And there is pansies, that's for thoughts.—*Shakespeare.*

Full many a flower is born to blush unseen.—*Gray.*

Daffodils
That come before the swallow dares, and take
The winds of March with beauty.—*Shakespeare.*

Oh, a dainty plant is the ivy green.—*Dickens.*

You may break, you may shatter the vase, if you will,
But the scent of the roses will hang round it still.—*Moore.*

A rosebud set with little willful thorns.—*Tennyson.*

The rose that lives its little hour
Is prized beyond the sculptured flower.—*Bryant.*

The most successful guessing had been done by two of the audience, and they found on counting their flowers that a tie resulted. Marion was prepared for this emergency, and, turning one more leaf, disclosed a more difficult test—

Tender-handed stroke a nettle,
And it stings you for your pains.

But neither one could name the author, Aaron Hill. Marion turned another leaf, showing the line from "Lycidas,"

Like to that sanguine flower inscribed with woe,

and said the painting should be given to the one of those two who first told to what flower Milton referred. "Hyacinth," was the reply, and the speaker received the prize.

Servants then entered to remove the chairs, and two little girls executed the flower dance very prettily, presenting in the course of it a bunch of flowers to each guest, and Marion explained that the possessors of corresponding flowers were to walk together to the dining-room. Much merriment ensued while the matching was taking place, and then in procession the couples passed to the flower-decked tables. Nasturtium sandwiches and coffee were served first, and candied violets and rose-leaves with the ices. Thus ended the evening, which the guests were unanimous in pronouncing "thoroughly charming throughout."

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The Religious World

Conference at Atlanta University We have received a report from Atlanta University of the Conference held there May 26 and 27, in the interests of the negro race. From it we condense the following: There is an increasing tendency among the negroes to migrate to the cities. One-sixth of their entire number, or approximately 8,000,000, make their homes in the cities. As is natural in all races and nationalities, the negroes drift together into their own quarters, which are usually on the outskirts of the city, and which, wherever they are, are most unhealthful and uninviting localities; and this circumstance, combined with their unavoidable social status and poverty, brings about a condition of things not unlike that found in the slums of our large cities. This leads to a new social problem—a city negro problem, which increases in difficulty with the increase of population. What the Tuskegee Institute by its annual Conference is doing for the country negro, Atlanta University now attempts to do for the city negro, with changed methods to meet the changed conditions. The first Conference of Atlanta University was necessarily largely introductory in character, but it developed an enthusiastic interest which promises well for the future. Its first session was occupied chiefly with presenting the purpose of the movement, in outlining the scheme of the work for the immediate future, and in urging the necessity of a careful and unbiased collection of sociological facts looking forward to practical recommendations and reforms. In view of the absence of exact information bearing on a number of social questions, a careful seeking after facts was urged as a first necessary step, that in attempting cures no mistake should be made. The second session of the Conference was occupied wholly with a discussion of the causes of the excessive mortality among the negroes of the city, which is very much in excess of that of the white population. Leading colored doctors, teachers, lawyers, and ministers spoke with sympathy for their people, and a comprehension of existing evils. It was their opinion that the disproportionate mortality of the colored people was not due to any peculiar susceptibility to disease inherent in the race, but to imperfect sanitary conditions resulting from poverty and ignorance. They have little understanding of the simplest laws of health, and the destructiveness of intemperance is not appreciated at all. These are the sentiments expressed by the speakers: "We are working, as a rule, on very small wages. Small wages mean cheap food; cheap food means unwholesome food, at the hands of unprincipled merchants; and unwholesome food means disease. Our dwellings are too frequently filthy hovels. The time of our people, spent in the employ of the whites, leaves no opportunity to care for the home. We are, moreover, hedged about on account of our color. Our poor are denied many of the means of health which are affectionately bestowed on the same class of the favored race. We eat of the crumbs. Our park accommodations—the health resorts of a city's poor—are circumscribed, because we were not born white. Our hospital quarters, in the Court of the Gentiles, are small and ill-provided; medicine not easily accessible; public physicians careless in their duties. We do almost all the menial, dirty, and difficult work of the city, and, thus unprotected, do you ask why we die?" At the close of the Conference resolutions were adopted deploring the increasing death-rate of the negro population, "due in a great degree to ignorance, poverty, negligence, and intemperance;" that further investigation is needed; that the committee in charge carry on the same with all procurable assistance of those interested in city problems. The tone of the Conference was, as would be expected, strongly racial, yet broadly so. It was felt that the negro is in special need of a wise physician. More distinctively still were the suggestions humanitarian and Christian.

Two Presbyterian Leaders Among the ministers who have been most prominent at the recent meeting of the General Assembly at Saratoga are the Rev. Drs. David R. Breed and J. L. Withrow. They were competitors for the Moderator's chair. Until within a year or two both were pastors in Chicago. Dr. Withrow is much the older man. For several years he was pastor in Philadelphia; after that, for about a dozen years, he occupied the pulpit of Park Street Church in Boston. Later he accepted a call to Chicago. During his ministry in Boston he was regarded as an extreme conservative. His preaching was popular, and he attracted large audiences. He succeeded the somewhat famous "Adirondack" Murray in the pastorate of Park Street Church. The conciliatory tone of his utterances at Saratoga would be sure to give pleasure to many who remember him in the Congregational ministry as somewhat aggressive in his spirit. But time mellows most men, and the effect of time was seen in the irenic spirit of the sermon of the retiring Moderator, Dr. Robert R. Booth, as well as in the address of the new Moderator, Dr. Withrow. Dr. Breed is barely fifty years of age. He is now pastor of the First Presbyterian Church in Pittsburg. His early life was spent in that city, and he was a child of the Third Presbyterian Church. He graduated at Hamilton College and Auburn Theological Seminary. His first settlement was in the House of Hope Church in St. Paul, and his second in the Church of the Covenant in Chicago. If we mistake not, Dr. Breed is a lineal descendant of Jonathan Edwards. Tall and striking in his appearance, earnest and vigorous in his utterance, an extreme conservative in his theology, and one of the most genial and delightful of friends, Dr. Breed is a kind of universal genius, being something of an artist, a good deal of a mechanic, something of a poet, and, withal, just the man who would naturally be expected to be a leader among the liberals. He is, indeed, far more liberal in his spirit than in his theology. There is little doubt that in the not distant future he will be called to occupy the highest position in the gift of his Church.

Another Anniversary Trinity Episcopal Church in Newark celebrated its one hundred and fiftieth anniversary during the week beginning Sunday, May 31. The exterior of Trinity Church is one of the plainest in the city, but the building has an interesting history, and is far more attractive in its interior than its exterior would suggest. The rector is the Rev. Louis S. Osborn, D.D. Among those present at the services were several high officials of the Episcopal Church and of the city of Newark. President and Mrs. Cleveland had been invited, but were unable to be present. Cordial letters were received, not only from members of the Episcopal Church, but also from Roman Catholic, Jewish, and other Protestant churches. Dr. Osborn is a broad and earnest man, whose brotherly spirit and genuine fellowship is greatly appreciated in the city in which he lives. Trinity Church has an honorable history, and has done a noble work in the city of Newark and the State of New Jersey.

Conference of Friends A correspondent writing from the Friends' Seminary in New York calls attention to the fact that in a recent list of great religious meetings The Outlook had no place for the Friends' Conference to be held at Swarthmore, Pa., from the 19th to the 26th of "the eighth month." The omission was simply an oversight, and we are glad to quote from the letter as follows: "There will be conferences upon First Day School, philanthropic, educational, and religious work, participated in by Friends from each of the seven Yearly Meetings of the United States and Canada. Such meetings are held regularly every two years, but have only recently grown to considerable size. The conference at Chappaqua, N. Y., in 1894, was attended by over 2,500 people, and we expect a much larger attendance this year." In the hurry and display of our modern life the quiet and gracious but none the less helpful work of the Friends is often overlooked. That they are alert and active, however, the above quotation shows, and not less does the great Conference on International Arbitration at Lake Mohonk, of which we speak elsewhere, because its convener, Mr. A. K. Smiley, is himself, as is well known, a loyal and devoted Friend. We suspect that if the quiet work of the Friends were publicly tested it would be found quite as valuable as that which attracts more attention from the public.

The American Guild of Organists A new musical organization has recently come into being in New York which ought to have a wide and beneficent influence upon church music throughout the country. It is The American Guild of Organists, of which Dudley Buck is the President, Dr. Garret Smith the Warden, Walter J. Hall the Treasurer, and Dr. Henry G. Hanchett, whom readers of The Outlook will remember as a contributor to its columns, the Secretary. Dr. Hanchett's address is 148 Fifth Avenue, New York City, and he will be glad to supply those who are interested with full information about the Guild and its purposes. The chief aim of the Guild is "to establish such relations between the clergy and the organists as shall be mutually helpful in administering church musical affairs, and result in giving an added dignity to the office of organist and choirmaster." Besides widely known organists who are active members of the Guild, fourteen clergymen were associated with the organizers in establishing the Guild. Among these are: the Rt. Rev. Henry C. Potter, D.D., LL.D.; the Rev. Lyman Abbott, D.D.; the Rev. A. J. F. Behrends, D.D.; the Rev. John Wesley Brown, D.D.; the Rev. David H. Greer, D.D.; the Rev. Charles Cuthbert Hall, D.D.; the Rev. W. S. Rainsford, D.D., and the Rev. Roderick Terry, D.D.

A Citizen-Clergyman That it is possible for the clergyman to exert an influence upon the community at large far beyond his own parish lines has been strikingly illustrated in the case of the Rev. David Nelson Beach, who has recently left the Prospect Street Congregational Church of Cambridge, Mass., to go to Minneapolis. Dr. Beach was not only one of the prominent Congregational clergymen of New England, but

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prominent citizen of Cambridge, with all that this somewhat hackneyed phrase implies. A dinner was given in his honor by the citizens of Cambridge last week at the Hotel Vendôme in Boston, in connection with the impressive celebration of the fiftieth anniversary of the incorporation of Cambridge as a city. The Mayor of Cambridge presided, and among others who took part in this testimonial to Dr. Beach were Father Scully, a well-known Roman Catholic priest in Cambridge; Dean Hodges, of the Episcopal Theological School of Cambridge, and Bishop Lawrence, of Massachusetts. The menu cards bear the following quotation: "Be one. See far. Act." These were the words spoken by Dr. Beach at a recent public meeting in Cambridge, and succinctly express what might well be the motto of every progressive community. Perhaps the most striking feature of this dinner was the address of Father Scully, and the illustration which his presence afforded of the fact that denominational lines may be entirely wiped out in a united effort on the part of the members of a municipality to work for the general good of its citizens. Father Scully in his address spoke of Dr. Beach as his brother, and amid great applause he and Dr. Beach spontaneously clasped each other by the hand, as Father Scully remarked that thus the Catholic and the Congregational Churches clasped hands. We see no reason why they may not do so in carrying out the work of Father Scully, so well defined in the following words: "There should be a brotherhood of American citizens meeting together outside of their churches to stand together as one man for the sacred supremacy of the ballot, to work together for honest government, and to organize law and order committees in every city and town against political bossism." This occasion, while of special local interest at Cambridge, is really of National interest as an indication of what real Christian union may be.

Summer Bible Schools

The American Institute of Sacred Literature has provided Bible study in a large number of summer assemblies. At Chautauqua such men as Professors Curtis and Sanders, of Yale, Harper and Matthews, of Chicago, George Adam Smith, of Scotland, and Dr. Joseph A. Beet, of England, will be heard. Other schools are to be held at Bay View, Des Moines, Glen Park, Colo., Jackson, Tenn., and at a long list of other Chautauquas and summer schools of theology, East and West, North and South. The summer Biblical work of the University of Chicago will have forty different courses under sixteen instructors. The Institute is in the best of hands, and the results are sure to be seen in a more thoroughly equipped ministry in our pulpits. Those desiring information can secure it by writing to the office of the American Institute of Sacred Literature, Hyde Park, Ill.

Baptist Convention at Montreal

The annual Convention of the Baptist churches of Ontario and Quebec assembled at Montreal, May 26–June 2, when three hundred delegates were in attendance, and was declared by the President to be the most successful in the range of his experience. The devotional element was a marked feature, from the opening address from the chair on "Fellowship with Jesus," until the closing of the Convention. The Home Mission receipts totaled $25,158.06, being $3,048.06 less than the expenditure, while the Foreign Missionary income from all sources amounted to $35,458.74, leaving a deficit of $6,079.91. In many of the addresses the needs of both fields, home and foreign, occupied the earnest attention of the speakers. The educational interests of the denominations were reported to be in a very satisfactory position, the number of students being large, while the revenue of the year was $15,594.06, leaving a deficit of only $2,762.29. On Sunday morning the educational sermon was preached by Professor James Ten Broeke, from 1 Cor. iii., 3, and Eph. iv., 13. An interesting feature of the Convention was the presence of the Rev. J. L. Campbell, D.D., New York, and the Rev. O. P. Gifford, D.D., Buffalo, both of whom were cordially received by their Canadian brethren.

Prizes in Hebrew

The Chicago Theological Seminary offers nine different prizes of fifty dollars each to candidates for admission to its Junior Class. The conditions are that candidates shall be able to answer three-quarters of the questions proposed on the first thirty-two lessons of Harper's Method and Manual. If more than nine persons attain the grade, the prizes will be assigned in the order of merit. Last year ten persons applied to the Professor of Hebrew in that institution for instruction by correspondence. Professor Samuel Ives Curtiss, who has charge of this department in the Seminary, is an enthusiast in his work, and the results of his efforts are already seen in the interest in his department. The entrance examination for the prizes is on September 9.

Brief Mention

The first graduating exercises of the Berkeley Temple School of Applied Christianity were held in the Temple in Boston May 10–14. The baccalaureate addresses were by the Rev. C. A. Dickinson, D.D., and the Rev. Lawrence Phelps. At the graduating exercises on May 14 addresses were given by four young men and three young women. The Rev. Lawrence Phelps, A.M., is the Principal of this school, which is a vital part of the great work of Berkeley Temple.

Some of our readers have informed us that Plymouth Church in Syracuse was not the first to organize a class in Social Ethics. Reference was made to the Unitarian church in Ithaca, and also to the Unitarian church in Troy, which have a young people's class in ethics. The example is a worthy one, and the larger the number studying such subjects the greater the hope for the future.

The usual summer assemblies are to be held in Northfield. Mr. Moody is as indefatigable as ever. He reaches out his hands and compels the assistance of all whom he desires, wherever they may live. Among those who are to speak at Northfield the coming summer are Dr. Alexander McKenzie, the Rev. F. B. Meyer, of London, President Patton, of Princeton, and others equally prominent on both sides of the water.

The Rev. Nehemiah Boynton. D.D., was installed pastor of the First Congregational Church in Detroit on Wednesday, May 27. The sermon was preached by the Rev. E. B. Webb, D.D., of Boston, who, if we mistake not, has had a large place in the life of Dr. Boynton, having preached his installation sermon two or three times before. The late pastor of the church in Detroit was the Rev. W. H. Davis, D.D., who has already begun his work at the Eliot Church in Newton.

By this time every one knows that the Fifteenth International Christian Endeavor Convention will be held in Washington in July. Everything points toward another meeting of the same gigantic proportions as that which was held last year in Boston. There will be many different places of assembly, and there will be denominational meetings, meetings where the subject of Christian citizenship will be prominent, meetings devoted to the juniors, to evangelistic work, to Bible readings, and the promotion of Christian fellowship.

On Tuesday evening, June 2, a meeting was called for the starting of a new Congregational church in the city of New York. The call was signed by Dr. Lucien C. Warner, Clarence W. Bowen, and eight or ten others whose names have in the past been associated with the Broadway Tabernacle. The purpose of those signing the call was the starting of a new church in the upper part of New York, in a vicinity in which many Congregationalists live, but where there is now no church of the denomination. It is, perhaps, an open secret that the intention of those leading in the movement is to call to the pastorate the late pastor of the Tabernacle, Henry A. Stimson, D.D.

The eighteenth triennial meeting of the General Eldership of the Church of God was held in the city of Harrisburg, Pa., May 28 to June 3. There were about one hundred delegates, comprising ministers and laymen. Among the latter were quite a few women. The meeting this year was of peculiar interest, being held on historic ground; for in this city, in 1825, the Rev. John Winebrenner, a minister in the German Reformed Church, withdrew from that denomination because of radical ideas he held on evangelistic work and his change of belief on points of doctrine. He introduced baptism by immersion and feet-washing into the practices of the new organization. An effort was made to change the name from Eldership of the Church of God to Association of the Churches of God, but it was not carried.

70th Anniversary of the Congregational Home Missionary Society

A memorial window behind the pulpit of the old Center Church in New Haven, Conn., depicts the first worship of its founders under a tree, April 19, 1638. It is a typical scene. Such has been the beginning of many a church on the edge of the advance of civilization into the wilderness. It seemed a fitting background to the platform of the Home Missionary anniversary in that historic church, June 2, 3, and 4. It mutely but eloquently answers the question, Of what interest should Home Missionary operations be to us as good citizens of the Republic?

The home missionary is to many of us a rather uninteresting person, simply because we do not realize what he is doing. A very necessary person, all would admit. The lessons and the consolations of religion are as desirable amid the toils and trials of the pioneers as in the settled life of older communities, no doubt. But more than a son of consolation, more than an itinerant evangelist, is this same home missionary. It was for more than this that five home missionaries rode into the recently opened Cherokee Strip with the first locomotive that entered it. It was to plant and to organize Christian institutions in the virgin land, and thus lay the foundations of a stable commonwealth in Christian principles, sustained by the church on one hand, and the school on the other. It was for this that the home missionary dwelt in the cabins of new-born Chicago and the shanties of infant Milwaukee, planting the seeds whose fruit enriches those cities to-day, and propagates itself around and beyond.

This work has been going on unobserved by the chroniclers of exploits, yet mighty in its silent germination from year to year, ever since the planters of New Haven worshiped beneath the oak-tree, and ever since the planters of Massachusetts Bay founded Harvard College in their poverty, and the Connecticut farmers in 1645 sent forty bushels of wheat thither for the subsistence of poor students. But the organization of the work is more recent. In 1798 the Connecticut Home Missionary Society was organized; a year later, the Society in Massachusetts. Their missionaries followed the pioneers into the new States and Territories along the Lakes to the Mississippi and the Gulf. But the work grew, and the organization had to grow. In 1826 the National Society was formed, at first undenominational, but now for many years left in the hands of Congregationalists by the withdrawal of the other partners to organize their own work on denominational lines. During these years its missionaries have organized, in all, 6,339 churches, one-fourth of them Presbyterian during the period when four denominations were in co-operation. These same missionaries have also been the nursing-fathers of more than a score of colleges, from Marietta, in Ohio, westward to the Pacific and southward to the Gulf.

The keynote of this great National enterprise was struck by the

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anniversary sermon on "The Prophetic Function of Missions," from Acts ii., 17—"Your sons and your daughters shall prophesy." Defining prophecy, according to the Biblical idea of it, as the discovery, interpretation, and enforcement of moral and religious truth, the preacher, Dr. Merriman, of Worcester, declared the prophet to be the most significant figure in history. Unfettered by traditions or institutions, he is the man who is alive with the truth that has taken possession of him. The prophetic element was prominent in the original Puritans. Liberty of believing prophesying was what they set store by. This spirit went forth in missions, it fought against slavery, it blossomed in literature. It gave birth to the Congregational churches; it has given them their mission in the same terms as to Paul, not to baptize, but to preach the Gospel. Its call is urgent to-day, when large regions of our country are no longer American, when ignorant multitudes become our lawmakers by casting the ballot as bidden by the boss, when the most pernicious heresies are rampant—religious, economical, political. The preacher touched incisively upon the threatening symptoms of moral decay in the deterioration of the family and home life; in the crude and confused ideas of a socialism that puts forward a materialistic gospel; in the growth of an unclean and lust-provoking luxury and a gambling spirit; in the demoralization of our legislatures; in the increase of crime, especially of homicide. These things are clearly related to the Home Missionary work. "We ourselves are on trial. Perhaps the first need is not new churches, but old churches made new; not more ministers, but better. The civilization we have helped to create brings us a new test, a new summons." A new moral awakening is imperative, the rediscovery and application to our day of the prophetic mission of the Apostolic Church—a nineteenth-century Pentecost.

After the sermon brief addresses of salutation to the Society were made by Dr. Newman Smyth on behalf of the First Church, and by President Dwight on behalf of Yale University.

It is news to some that the home missionary work is not all in new communities. In some of the older States the population is largely new and inv ting to the missionary. A little less than half of the population of Massachusetts is now Roman Catholic. One-twelfth is of the French-Canadian element. Besides these are Swedes, Norwegians, Danes, Finns, Italians, Greeks, Armenians. There have been evidences of recent years that the Legislature of the Old Bay State is not living up to its ancient record. In the replacing of the old stock by this mixture of foreign people is perhaps one cause. Among these missionaries of their own tongue labor, and form churches, as antiseptic agencies. In some towns of Worcester County, "the heart of the Commonwealth, more than half the population is of foreign birth." The old churches they surround remind one of the Biblical figure of "a lodge in a garden of cucumbers." These churches depend on the Home Missionary Society for reinforcement. This is good economy. A penny saved is a penny earned. Thus the work of the auxiliary societies in the several States is to maintain the base of operations unimpaired by the drain of men and means that goes on in the development of the Nation, and to keep the old forts in repair, while the National Society, from its headquarters in New York, is pushing forward the skirmish-line, and sending after it the necessary supports.

Summaries of the existing situation, of the work from the beginning, and of the work now laid out and urgent, were presented at successive sessions by the Secretaries, Drs. Choate, Clark, and Kincaid, under the title of "The Seventieth Year," "A Look Backward," and "A Look Forward." Terse, luminous, and suggestive, these papers, now published by the Society in tract form, are eminently readable; at least, those who have been interested in Dr. Strong's books, "Our Country" and "The New Era," will find them so, and the Society will be glad to furnish them to applicants.

The year's record is encouraging. The debt of $134,000, with which it began, has been reduced to $45,000. Special gifts for this purpose, to the amount of $85,000, by subscribers to the still-growing "Roll of Honor," have been accompanied by an increase of $6,000 in the ordinary contributions, while the litigation over the generous bequest of the late J. H. Stickney, of Baltimore, has ended in the realization of the whole amount ($150,000), with interest. 2,038 missionaries have been sustained in 44 States and Territories, at 4,110 stations. 12,138 members, two-thirds of them by confession of faith, have been added to the aided churches, from whose membership 126 young men are now in course of preparation for the ministry of the Gospel. In the Yale Divinity School alone one-fifth of the students are from churches founded and fostered by home missionaries.

Congregationalists have to work such an enterprise somewhat differently from the more centralized denominations. The General Assembly of the Presbyterian Church chooses the directors of its missionary boards, these report to the Assembly, and an evening is set apart for a public meeting in the missionary interest. Among Congregationalists the work is undertaken by an incorporated voluntary society composed of actual donors to it. To secure the necessary means they must create an active interest in the churches to which they look for supplies. Hence such a National gathering as this, at New Haven, of representative workers from all parts of the country, under the presidency of that noble Christian soldier, Major-General Howard, reporting progress, recounting inspiring experiences, with picturesque descriptions, recitals of tragic and of comic incidents, contrasts between old communities and new, and appeals for help in the time of need and opportunity. Nor does this method of voluntary association prove less prolific of good results than the method which is backed by the authority of a church parliament. The Congregationalists stand among the foremost in obtaining gifts for their missionary undertakings.

But of such a two days' meeting, crowded with, say, forty addresses abounding in varied details of interest, it is not easy to give an adequate account. Several salient points only can be touched.

Among these first occurs the meeting of the "Woman's Department," comprising forty-one State "Unions," which in ten years has brought from the women and children of the Congregational churches some $770,000 into the treasury. These women did not have to go to a separate building to meet by themselves, but when their time had come they swarmed upon the platform vacated for them. Perhaps there was reason for their inquiry, Are the men less interested than we? Else why such a record as this?—"From the church for missions, $1. From the women of the church, $70." In such localities, doubtless, there is reason for the jest that "Ruth once used to glean after Boaz, but now Ruth has to drive the team, while Boaz sits on the fence. Boaz must get off that fence and help Ruth." Mrs. Margaret E. Sangster, editor of "Harper's Bazar," pointedly urged the need of a strong conviction of personal responsibility in every individual helper, as the antidote to that apathy which is more to be deprecated than open animosity.

The next day four regiments, so to speak, reported from the field to which they had been sent at successive periods. From Andover a band of twelve young ministers went in 1843 to lay Christian foundations in the Territory of Iowa. Another Andover band went in 1857 to Kansas, then in the throes of mortal conflict with the slavery propaganda. From Yale in like manner two bands went forth, the one in 1881 to the Dakotas, the other in 1890 to Washington. In the presence of the white-haired veterans, Adams and Cordley, and their younger fellow-soldiers, Shelton and Penrose, the question, Does it pay to build one's best into the growth of a new community? carried its affirmation with it. "The wall of the city had twelve foundations, and in them were the names of the twelve apostles of the Lamb." Eight hundred and fifty-eight Congregational churches already dot the territory which these men went forth to plant.

In their report patriotism and religion, which Count Tolstoï has declared incompatible, were indissolubly blended. The same, indeed, might be said of the whole two days' meeting, in which the National hymn was heard again and again.

> They crossed the prairie, as of old our fathers crossed the sea,
> To make the West, as they the East, the homeland of the free.

Mr. Penrose now is President of Whitman College, at Walla Walla, Washington, the memorial of that missionary, Marcus Whitman, to whose exertions and privations in 1843 it was solely due that our Government was persuaded not to cede to Great Britain the then unknown region comprised in the States of Oregon, Washington, and Idaho. And yet some think that missionary work does not pay! The patriotic citizen relies on the common school to digest into good Americans the crude and mixed mass of foreign immigration. No less indispensable is the home missionary, lest the culture of intelligence without the quickening of conscience make irreligion and immorality doubly formidable. Here, for instance, is a single item. There are three million Slavs in the country, Poles, Hungarians, Bohemians, etc., low-down people, and yet of the race of Hus, and Sobieski, and Kossuth. At Oberlin College there is a training-school for men of this race to preach to their own people in their vernacular, but it is threatened with closing for lack of the slender maintenance required. What more efficient effort can patriotism make than in contributing to its relief and expansion?

Then there is Utah, whose new endowment of Statehood the Mormon Church is scheming to pervert to the reinvigoration of its pernicious power, while sending out 1,440 missionaries to recruit its ranks. The only way to save Utah now from deeper relapse into moral conditions indescribable on this page is to multiply the Christian schools and churches already planted there. The same patriotic spirit which in the Civil War sent into the field from the Congregational churches of the West one in four of their entire male membership, including in the count old men and boys, is one with the religious spirit which hears in such a crisis a call to effort for God and the country.

Facts, which sometimes overbear sentiment, also inspire sentiment. The facts of the absolutely churchless, irreligious wastes of wide regions of the Union, whole counties, and many of them, destitute of any Christian institutions, coupled with the certain prescience of evil in the legislation and the destiny of the Republic from an irreligious and illiterate manhood suffrage, and its outpopulating power in the wide West, if they give rise, as well they may, to painful doubt what sort of a country we are to leave to our children, may also enkindle an interest in the home missionary work as the surest means to change that doubt to hope. "Damnation," said a Mormon preacher before an audience of visiting Presbyterians, "means any obstruction to progress, as when a river is dammed by a landslide into the canyon." We may accept his suggestion, if not his etymology, and reckon as tending to National damnation any hindrance by which apathy blocks the road of the home missionary.

But the foregoing seems like an attempt to describe a banquet at a rich table, with its sparkling talk and after-dinner speeches. Little can be repeated here of the accounts from Upper Minnesota, where a rapid peopling of the wilderness is now in progress along the iron ranges, calling for large activity in keeping pace with the advancing wave of population. Nothing can be said of the statements from the co-operating Societies for Church-Building, Sunday-School Publication, College Education, and Ministerial Relief. The addresses, earnest, devout, tender, and by turn witty, of such men as Dr. Lyman, of Brooklyn, Mr. Beach, of Minneapolis, Mr. Puddefoot, that brimming wellspring of fact and fun, must pass with scanty reference. In turning away, the two thoughts left uppermost are, the lesson of the memorial window behind the pulpit, that the foundations of New Haven were laid in John Davenport's preaching to the pioneers beneath the oak, and the words of Mr. Beach's glowing argument, "The passion of Jesus was for the salvation of his own people."

J. M. W.

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Books and Authors

Two Suggestive Books

Christ's Idea of the Supernatural[1]

The object of this book is to give the central thought of Jesus in its modern equivalent. It is purely interpretative. For success in such a work two things are absolutely essential. The writer must truly understand the author whom he is seeking to interpret; he must not attribute to the other his own emotions or yield to the temptation of using, consciously or unconsciously, the other's authority to buttress his own opinions. And then he must understand and sympathize with the thought of his own time. In order to give the thought of Jesus its modern equivalent the interpreter must understand both the thought of Jesus and modern thought, or he cannot express the former in its modern equivalent. It appears to us that Mr. Dension fulfills the first condition; we are not equally certain that he fulfills the second. We are by no means always sure that we understand his meaning, and sometimes, when we think we do understand, we are by no means sure that his interpretation makes the original any clearer. This, for example, is the author's interpretation of the miraculous birth, though the reader must remember, in justice to the author, that this sentence is here given without its connection:

> The birth of Jesus is not the mere coming into the world of an individual human being: it is a revelation—the climacteric of a revelatory and formative organism, in which both the divine and human psychism had been stored up age after age, for the purposes of the Holy Ghost; it is the lifting of the divine drama into its final and personal form; it is the beginning of the last revelation of God to man, and this the heart of humanity has vaguely but powertully felt.

Nevertheless, notwithstanding an obscurity of style which seems to us, for popular uses, a serious objection, this volume is intellectually suggestive and valuable. The two characteristics of modern thought are its demand for unity and its recognition of progress. Modern thought insists on regarding the universe as one. There are not two worlds, there is one. It is this demand which makes popular such writings as those of Professor Huxley, who disavows the supernatural world altogether, and such writings as "Natural Law in the Spiritual World," which affirms the supernatural but identifies it with nature. Modern thought also recognizes Progress as the key to the enigma of the world's history. Everything is interpreted by the word evolution. Now, Mr. Denison makes a suggestive, and in many respects a successful, endeavor to restate what we may term the evangelical or orthodox view of Christ and his teachings in harmony with these two words Unity and Progress. He retains the supernatural or spiritual world, but he co-ordinates it—to use his own favorite word—with the natural or physical, so as to make the two worlds one. Miracles and revelations are the wholly natural expression of this spiritual world. Faith in that world is based on perception of it, and this perception is itself spiritual. Israel is a social organism, through which this spiritual world is revealed in history. Jesus Christ is the supreme and culminating fact in this revelation. And the revelation in its entirety as a historical fact, and all its parts and fragments as a personal experience, constitute a progressive revelation, by which the spiritual becomes more and more closely co-ordinated with the physical, and more truly manifested in and by the physical. The book will be of value to the student of a philosophical bent who does not allow himself to be repelled by its style, and who will ponder as well as read it; especially to ministers, who will find in it some very suggestive texts. It is deeply religious in spirit; the work of a man of true spirituality.

The Spirit in Literature and Life[2]

The Rev. John P. Coyle, D.D., whose brief service in North Adams in succession to such men as Drs. Gladden and Munger is well remembered, and who died after a ministry of only a few weeks in Denver about a year ago, was one of the remarkable younger men of this country. He was educated at Princeton, and for many years was a favorite pupil in philosophy of President Patton. His sympathies were with the new rather than the old theology, and he believed in the Spirit and its constant leadership more than in the letter. He derived his inspiration from such men as Maurice, Bushnell, Robertson, and Elisha Mulford, and yet he was rather a logician than a mystic. His writings are mystical, but the man and his intellectual processes were logical. He was widely read, especially in philosophy and theology.

The lectures which compose this book were delivered on the E. D. Rand Foundation of Iowa College in the year 1894, and are among the most luminous and vital of the recent theological works of this country. The author's style is perspicuous and compact. The book would be far better if it had a table of contents arranged by chapters, and a thoroughly good index, both of which we hope may be supplied when a second edition is published. The title indicates the scope of the work. It is a study of the development of the Spirit in the literature and life of the world, especially in the literature of Israel and in the person of Jesus Christ. At the beginning there are some suggestive passages—the one, for instance, which speaks of Jesus as a "pure phenomenon," and the one which follows concerning "His spirit as a pure phenomenon." Concerning the latter we quote as follows: "Alongside of Jesus, and so far identified with him as to be for the most part imperfectly distinguished from him, and to form with him a single though not a simple phenomenon, stands another fact of equal proportions and significance—his spirit. The distinction between the spirit of Jesus and Jesus himself is as fundamental and important as their identity. They are historically and numerically one fact. With equal emphasis, however, it must be affirmed that they are historically and numerically two facts, subjects of more or less independent investigation. It is to the study of this spirit, as a fact by itself, and a pure phenomenon, that our attention is invited." Later he shows the objectivity of spiritual phenomena. They are not mere abstractions. The spirit of the age, the spirit of Wesley, the spirit of Christ, are more than qualities of the age, of Wesley, or of Christ. The spirits of Wesley, of the age, and of Christ proceed from and are imparted by Wesley, the age, and the Christ, as heat from the stove and light from the lamp. When we speak of the spirit we do not speak of a mere quality or abstraction, but of that which possesses an independent reality. This thought is developed with fullness and beauty. Again, in speaking of an "adequate God," he says: "Almost the first act of the Hebrew spirit when it began the spiritualization of history was to improve upon the idea of God. It kept on until through Jesus it seemed to complete the work by giving to God the name 'Father.'" That which follows on this subject is too long for us to quote, but is valuable and leads directly to "the apotheosis of the spirit;" and this in turn leads to his discussion of the doctrine of the Trinity. Concerning this he says: "Such a faith in an Eternal Father, an Eternally Begotten Son, and an Eternally Proceeding Spirit, one God, and yet with these eternal hypostatic distinctions, is the faith which the social spirit, when it has consummated itself and universalized its power, will cause; because no other is adequate to the situation." Dr. Coyle summarizes his argument by saying: "We discovered a spiritual force, operating from the first in Hebrew history, and strangely differentiating and integrating it, maintaining in it a marked individuality and exclusiveness, while at the same time it kept it in organic relationships with world-history." He traces the movement of the spirit, and concludes that its progress has now gone so far that "its destiny is within reach of scientific prediction; and it is manifest that it will recreate humanity, will make friendship the supreme law of human relationships, will cause men to regard such relationships as more enduring, for good or ill, than their physical frames or the visible universe itself, and will cause them to believe in, to worship, and to love a God whose very nature is the home of the supremest personal relationships. In the light of such a thought of God it will reinterpret the world, history, and human nature; it will assert a universal and beneficent Providence, an incarnation of God in Jesus and in his spirit, a fall but also a redemption of man, and the gathering together of the whole redeemed household of the Eternal Father in bliss unthinkable. Such a consummation will this spirit bring about."

Dr. Coyle's book was published after his death, under the editorship of his wife. With him passed not only one of the ablest of the younger thinkers of our country, but a chivalrous and noble spirit who had impressed himself on many people by the rare beauty and devotion of his character, as well as by the singular honesty and devotion of his purpose. His book will have, as it well deserves, a wide reading.

Books and their Makers[1]

Most people think of book-production as beginning with the invention of printing, and regard the history of books as dating from the Gutenberg Bible. But the term book, as it is used by the author of this important work, has a wider application, and includes the manuscript literature which embodied the thought of the ancient and mediæval world. The great number and variety of these manuscripts is seldom realized. Literary activity in the Roman Empire at the beginning of our era, we learn from these pages, was so great, and the demand for liter-

[1] *Christ's Idea of the Supernatural.* By John H. Denison. Houghton, Mifflin & Co., Boston.
[2] *The Spirit in Literature and Life.* By John P. Coyle, D.D. Houghton, Mifflin & Co., Boston.

[1] *Books and their Makers during the Middle Ages.* By George Haven Putnam, A.M. Vol. I. G. P. Putnam's Sons, New York.

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ature so widespread, that there was in Rome "a well-organized body of publishers utilizing connections with Athens, with Asia Minor, and with Alexandria," and "carrying on an active trade in the distribution of books, not only in the neighboring cities of Italy, of Spain, and of Gaul, but with such far-off corners of the Empire as the Roman towns in Britain." This trade was not merely in the copies or transcriptions of works regarded as classics, as was the case with the earlier book trade of Alexandria, but was to a considerable extent in the original works of contemporary authors. With the downfall of the Roman Empire, however, activity on the part of both authors and publishers came to an end, and thenceforward for many centuries the making and the preservation of books were in the hands of the Church, which to so large an extent took the place of the Empire as the conservator of order and of civilization. A large part of the present volume is devoted to a minute account of the history and influence of the monasteries in their relations to literature. In the chapters on "The Making of Books in the Monasteries" and "Libraries of the Manuscript Period" we have interesting descriptions of the work of the monkish scribes in the scriptorium, the literary monks of England, the libraries of the monasteries, etc.

The transferral of literary and educational functions from the monasteries to the universities with the beginning of the thirteenth century furnishes interesting material for description and comment at the hands of our author. The gradual widening of education beyond the circle of the clerics resulted in the re-establishment of the book trade in the university towns, though during the manuscript period the most important part of the trade lay in the rental, not the sale, of books. This was due, of course, to the excessive cost of manuscript copies of books. This cost, however, seems not to have been such a prime factor in the stimulation of the invention of printing as is commonly supposed. From the beginning of the fourteenth century there was a decline in the selling price of many classes of manuscripts, which of course was very greatly accentuated by the introduction of printing. It is, however, curious to note that for a number of years after the successful application of printing to the production of books, the manuscript trade continued, having the patronage of the wealthy and cultured, who looked on the new machine-made books very much as an art connoisseur of our days might regard the "dry-goods" etching or the "tea-store" chromo. Think of the time when a book-collector could pass by a Mazarin Bible as being "cheap" and "machine-made"!

Part II. of "Books and their Makers" is devoted to "The Earlier Printed Books." An opening chapter details the influences which co-operated in producing the revival of learning in Europe. A careful study of the various "inventors" of printing follows, in which we have the statement: "Gutenberg could, of course, lay no claim to being in any literal sense of the term the first printer. . . . His practical contribution was, first, in the use of movable metal type, produced by casting, and, second, in an improvement made in the mechanism of the hand presses by which larger sheets could be worked." "We may accept as conclusive the evidence which gives to Koster the credit of producing the first book printed (outside of China) from movable type, without lessening the value of the service rendered by Gutenberg." The concluding chapter of the first volume of this able and learned work deals with the printer-publishers of Italy, and is perhaps the most interesting of any in the book. The career of Aldus is sketched with a careful and loving hand, as is fitting on the part of an author who is himself a worthy emulator of the long line of eminent publishers who look to Aldus as not only their patron saint but as the most distinguished representative of their calling. Mr. Putnam, indeed, ranks the achievements of Aldus Manutius as "by far the greatest and the most honorable in the whole history of publishing."

"Books and their Makers" is a book for the bibliophile and the scholar rather than the casual reader. It contains a great mass of detailed historical information, in the presentation of which the author, as a rule, keeps well in mind his purpose of giving a comprehensive account of the relations of book-writers, book-manufacturers, book-sellers, and book-readers from the fall of the Roman Empire down to the eighteenth century. While its author has lightened his theme with anecdote and lively comment here and there, this work is essentially a serious contribution to the history of literature. With the author's earlier work, "Authors and their Public in Ancient Times," these volumes will make a continuous and valuable narrative of the history of book-making. We regret that these solid pages could not have been broken now and then by judicious illustration. As the volumes come from the press, however, they will furnish a tempting opportunity for the extra-illustrator.

The first installment of Professor Archibald Fraser's Gifford Lectures on *The Philosophy of Theism* begins with a subtle examination of the three common forms of Monism: Pan-materialism, Pan-egoism, and Panthism—these are the terms used by the professor. His object is to place dualism upon an impregnable rock. In this task he invokes the validity of experimental knowledge. From this point of view his argument is sound. Moreover, he exposes the absurdities into which some of the arguments of monistic dialectics have led their authors. The argument in the chapter against Hume is the best we have seen. He shows how Hume's argument goes too far, and, if sound, disintegrates all knowledge whatsoever, not theology alone. In fact, Hume's argument, if it comes to anything, arrives at this: Matter is God. But natural causation admits of the supposition of a spiritual causation that is wholly incapable of disproof. In the final chapters on "Man Supernatural," and on the nature of God, the author arrives at the position that religion is no more a leap in the dark than physical science. Biology cannot explain man as merely a product of matter, nor can it explain the origin of the idea of God, if there be nothing existent to correspond to that idea. The argument here stops, and is intended to be more largely elaborated in the coming lectures. (Charles Scribner's Sons, New York.)

After reading through *The Divine Life in Man, and Other Sermons*, by the Rev. F. A. Noble, D.D., we conclude that the preacher is a man of strong convictions, practical sense in the common affairs of human conduct, but not with wide intellectual sympathies. His manner of stating things is somewhat conservative, not to say commonplace. At the same time he undoubtedly would appeal to a large class of worthy and well-intentioned people who can understand no other method of statement. Novelties in expression distress them; they must hear what they have been accustomed to hear. All else they distrust. As it is to be expected, people of this sort did not approve of the World's Parliament of Religions. Dr. Noble regards it as a betrayal of the religion of Christ. Well, we might progress too fast were it not for our conservative brethren. (Fleming H. Revell Company, New York.)

The investigation into the etymology of a local name frequently uncovers a most interesting sequence of historical conditions. Canon Isaac Taylor's *Names and their Histories* is an extraordinarily fascinating book, yet to our mind it lacks one section—that is, of American names. Our Indian names of places are often picturesque, even though unpleasant sometimes to pronounce. In this book, which is of a handy size, the common geographical and topographical names are arranged in alphabetical order, and in addition to this there is an appendix which explains the manner of the formation of Hindu, Magyar, Turkish, Slavonic, French, German, and English topographical nomenclature. There is also an adequate bibliography attached to the book. (Macmillan & Co., New York.)

The Stars of God, by E. F. Burr, D.D., is a kind of commentary on the text, "The heavens declare the glory of God, and the firmament showeth his handiwork." Dr. Burr considers the stellar world as a book of God, and from it reads a legend of his power and wisdom. Over and over again he shows in substance how the undevout astronomer must be mad, or else an idiot. In the course of his dissertation the author ventures upon some curious speculations, and also draws moral and spiritual doctrine from the contemplation of the stars. (The Student Publishing Company, Hartford.)

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending May 29. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Personal Characteristics from French History, by Baron Ferdinand Rothschild, M.P., is an exceptionally attractive study. The personality of the distinguished characters in French history from the beginning of the Middle Ages until the Revolution is brought out with singular vividness and completeness by the sayings of the men themselves. The author has wisely used his scholarship in so sifting tradition as to set forth the replies of his characters which are most characteristic rather than those whose exactness is best established in the minds of mere antiquarians. While the volume is most interesting to those who know most about French history, it will attract readers from those who know nothing of it. As a supplement to a continued course in French history it is particularly valuable. For this personality of individuals is always what awakens human interest. (Macmillan & Co., New York.)——Volume VI. of the *Harvard Studies in Classical Philology* contains elaborate papers by John Williams White, John Henry Wright, William N. Bates, M. W. Mather, and G. E. Howes. Professor White's paper is a development of the thesis that "The Opisthodomus on the Acropolis at Athens, referred to in inscriptions and in authors simply as ὁ ὀπισθόδομος, was not a part of any existing temple, but was a separate building, complete in itself." The publication of these studies is supported by a fund of $6,000, subscribed by the class of 1856. (Ginn & Co., Boston.)——*Dictionary of Quotations* (English), by Philip Hugh Dalbiac, M.P., is an exceptionally complete collection of quotations from English and American authors, living as well as dead, with exact citation of chapter and verse for each passage. The present volume is the first of a proposed series, the second of which is to cover Greek and Latin literature, and the third the modern Continental authors. The volume is indexed both by authors and subjects. (Macmillan & Co., New York.)

On Snow-Shoes to the Barren Grounds, by Caspar Whitney (Harpers, $3.50), is a very handsomely printed and illustrated amplification of the author's articles which have appeared serially in "Harper's Magazine" describing his adventures in search of musk-oxen and

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wood-bison in northwestern British America.——It is generally conceded that "track athletics," so rapidly growing in popularity among the schools and colleges of this country, is the best form of muscular "sport" for the all-round development of the body. Such a book, therefore, as *Track Athletics in Detail*, by one of the editors of "Harper's Round Table," is a good book to put into the hands of the athletically inclined. It is capitally illustrated with instantaneous photographs, and is full of expert and sound advice and instruction. (Harpers, $1.25.)

The increase of opportunities for education for women is brought home when we learn from the *Life, Letters, and Journals of Maria Mitchell* (Lee & Shepard, Boston, Mass., $2) that at the time she showed a decided inclination to the study of astronomy there was not a school in the world where she could be taught higher mathematics and astronomy. The preface of this book, written by the compiler, Phebe Mitchell Kendall, gives such a picture of home life as to arouse enthusiasm; the reader realizes how many of the striking characteristics that made Maria Mitchell the woman she was are to be traced to the inheritances and environment of that home. She is another illustration of the culmination of those forces which go to make or mar character and attainments.——The most important problem to be solved by the mothers of young children is that of feeding: what food to give, how to prepare it, how to care for it. What has been needed for the nursery is a book scientific in temper and setting forth principles, not dogmatic personal opinions. Such a book has been written and will receive the welcome it deserves. *How to Feed Children*, by Louise Hogan (J. B. Lippincott Company, Philadelphia, $1), is a manual for mothers and nurses; it is a series of practical lessons in nursing. The book is illustrated, showing the best nursery appliances for the care of food.——"While speaking on the battle-field at Lexington with tourists from Philadelphia, allusion was incidentally made to other towns than those usually mentioned in this connection; whereupon I was at once politely met with the honest inquiry, 'What did these have to do with it?'" This is the opening paragraph of *Beneath Old Rooftrees*, by Abram English Brown (Lee & Shepard, Boston, $1.50), which answers the question by giving in brief the history of the surrounding towns, and the part they and their inhabitants played in the American Revolution.——*Women in English Life*, 2 Vols., by Georgiana Hill (Macmillan & Co., New York, $7.50), is a valuable contribution to a subject too little understood: the relation of woman to the home, the State, and the Church historically. The work is worthy the dignified setting of thick paper, large type, and broad margins given by the publishers.

Dr. Edward Anderson, Colonel of the Twelfth Indiana Volunteer Cavalry, has a very wide reputation as a narrator of war stories, and those who have happened to hear him will be glad to find many of these tales put into print in his *Camp-Fire Stories: A Series of Sketches of the Union Army in the Southwest.* (Star Publishing Company, Chicago.) Dr. Anderson has a keen sense of humor, which did not desert him even in the hardest of conditions. The reputation which he has won among his comrades is likely to be extended by this little paper volume, although stories of this kind are very apt to lose something of their freshness when they cease to have the charm of personal narration.——In his latest novel, *Briseis* (same publishers), Mr. William Black strikes into a new field; that is to say, he introduces a Greek heroine. His method remains essentially the same as in the earlier books, and there are many pages of felicitous description and characterization in this volume.——Mr. James Lane Allen's *Summer in Arcady* presents in book form the story which appeared in the pages of the "Cosmopolitan" under the title of "Butterflies," about which The Outlook will have a word to say in the near future. (Macmillan & Co., New York.)——*The Riverside Letters*, by George D. Leslie (Macmillan & Co., New York), are a continuation of a series of "Letters to Marco," prepared by the same hand, and very cordially received by the reading public two years ago. The letters in the present volume are made up mainly of notes and observations in the writer's garden, and concern the plants and flowers with which he deals. They are the work of a man of culture who has many interests and ample knowledge and the pleasantly discursive touch which relates such essays to larger themes.——The latest contribution to the International Scientific Series is Dr. T. G. Bonney's *Ice-Work, Present and Past*, a compact presentation of the whole question of glaciers. (D. Appleton & Co., New York.)——Volume IV. of *The Chap-Book*, including the numbers from November 15 to May 1, brings out in clear relief the distinctive qualities of the publication, which has been a good deal laughed at, a good deal sneered at, and occasionally seriously criticised. There has been a good deal of foam and "blowing off of steam" in its pages, but, on the other hand, there has been a great deal of ability, and those who want to know what some of the younger men are thinking about and doing will do well to look at it.——*Jeanne d'Arc* is just now a favorite figure both for the historians and the romanticists. The latest contribution to the literature on the subject is the biography by Mrs. Oliphant, contributed to the "Heroes of the Nation" series (G. P. Putnam's Sons, New York).——The first volume of Mark Twain's collected writings in a definitive edition is devoted to *The Adventures of Huckleberry Finn*. The book is printed from new plates, with characteristic illustrations. It is a substantial volume tastefully bound in red, a little heavy in the hand but otherwise fulfilling in all respects the requirements of a definitive edition. Concerning the work of Mark Twain from the standpoint of American literature and humor, The Outlook will have more to say at a future day. (Harper & Brothers, New York.)——The novels of the week include a new story by Charlotte M. Yonge, *The Release, or Caroline's French Kindred* (Macmillan & Co., New York); Cornelia Atwood Pratt's *Daughter of a Stoic* (same publishers); Christian Reid's *The Picture of Las Cruces*, a romance of Mexico (D. Appleton & Co., New York); *Wisdom's Folly: A Study in Feminine Development*, by A. V. Dutton (Henry Holt & Co., New York); Maurice H. Hervey's *Dartmoor* (F. A. Stokes Company, New York); *A Woman with a Future*, by Mrs. Andrew Dean, in the Newport Series (F. A. Stokes Company, New York); and *Out of Bounds*, by A. Garry (Henry Holt & Co., New York); Zola's *Rome*, in two small, well-printed volumes, bears the impress of Macmillan & Co., New York.

With the Fathers (D. Appleton & Co., New York) is a series of studies in the history of the United States by John Bach McMaster, whose "History of the United States" is well known to our readers. It is a republication of historical essays previously contributed to the periodical press, where they have already rendered their chief service.——*The Life and Work of Cyrus W. Field* (Harper & Brothers, New York), edited by Isabella Field Judson, we simply here announce, reserving it for fuller treatment hereafter.——*Church Unity* (Charles Scribner's Sons, New York) consists of five lectures in the Union Theological Seminary during the winter of 1896, by Dr. Charles W. Shields (Presbyterian), Dr. E. Benjamin Andrews (Baptist), Dr. John F. Hurst (Methodist), Bishop Henry C. Potter (Episcopalian), Dr. Amory H. Bradford (Congregationalist). The mere fact that such representative men have united in such a course of lectures is perhaps more significant than anything which any one of them has said. All of them speak hopefully of Church unity, although differences in method may easily be discerned in their various contributons. Dr. Bradford sums up well the situation as it appears to us—"The first thing to seek is unity of the spirit; with that we shall realize unity of organization as soon as it is desirable."——The *Bulletin of the Department of Labor, No. 4—May, 1896* (Government Printing-Office, Washington, D. C.), deals with the Sweating System, Building and Loan Associations, Recent Decisions of Courts affecting Labor, and other matters of public interest. These bulletins are of great value to students of sociology.——*The Life of Peter Parker, M.D.*, by the Rev. George B. Stevens, D.D., with the co-operation of the Rev. W. Fisher Marwick, D.D. (Congregational Sunday-School and Publishing Society, Boston), needs little more description here than that which is furnished by its title-page—"The Life, Letters, and Journals of the Rev. and Hon. Peter Parker, M.D., Missionary, Physician, and Diplomatist; the Father of Medical Missions and Founder of the Ophthalmic Hospital in Canton." It contains extensive quotations from his letters and journals, and gives to the reader an inside view of foreign missions. It is a sufficient refutation of the common slander against missionaries as men of small caliber. He must be dull who does not find in this story some elements of romantic interest as well as of Christian inspiration.

Books Received

For week ending May 29

D. APPLETON & CO., NEW YORK
Bonney, T. G. Ice-Work, Present and Past. $1.50.
Hichens, Robert S. The Folly of Eustace, and Other Stories. 75 cts.
McMaster, John Bach. With the Fathers. $1.50.

BRENTANO'S, NEW YORK
Ward, Maria E. Bicycling for Ladies. $1.50.

CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, BOSTON
Stevens, Rev. G. B., and Rev. W. F. Marwick. The Life, Letters, and Journals of the Rev. and Hon. Peter Parker, M.D. $1.50.
Anderson, Asher. Steps for Beginners. 12 cts.

THOMAS Y. CROWELL & CO., NEW YORK
Clark, Imogen. The Victory of Ezry Gardner. 75 cts.

THE DAGGETT PRINTING CO., CHARLESTON
Elzas, Rev. B. A. Judaism.

GINN & CO., BOSTON
Harvard Studies in Classical Philology. Vol. VI.

HARPER & BROS., NEW YORK
Cyrus W. Field: His Life and Work (1819–1892). Edited by Isabella Field Judson. $2.
Track Athletics in Detail. $1.25.
Whitney, Caspar. On Snow-Shoes to the Barren Grounds. $3.50.
Black, William. Briseis. $1.75.
Mark Twain. The Adventures of Huckleberry Finn. $1.75.

HENRY HOLT & CO., NEW YORK
Dutton, A. V. Wisdom's Folly. $1.

LEE & SHEPARD, BOSTON
Brown, Abram E. Beneath Old Roof Trees. $1.50.
Kendall, Phebe Mitchell. Maria Mitchell: Life, Letters, and Journals. $2.

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For the Little People

Tea for Two

By Martha Bevor Banks

'Twas a dainty little lady made of strawberries red,
With a strawberry body and a strawberry head;
She'd a poppy-leaf shawl and a poppy-leaf skirt,
And a bonnet of a rose-petal, pink and pert;
With a daisy for a parasol, she went out to tea,
With the little maid who dressed her, beneath the apple-tree;
But when the feast was over, she really looked so sweet
That the little maiden felt she'd be very good to eat;
So she tore the pretty bonnet off and threw away the gown,
And the tempting little lady, why, she swallowed her right down!

The Birds' Ball

By Mary Helen Fisk

Spring said, "I have decided, Mother Nature, to give the birds a ball."

"What a good time they will have!" exclaimed Dame Nature.

"There ought to be flowers everywhere," suggested Spring.

"Yes, indeed," said Dame Nature, "we will have flowers and refreshments everywhere."

And then Dame Nature and Spring went to work; and such a busy, joyous time as they had getting ready for the Birds' Ball. It was no trouble either, for all things wanted to help.

"What can we do?" said the Breezes.

"Carry the word to the flowers," said Dame Nature, "and ask them to have their fairest and largest blossoms ready to open on the day of the ball."

"Can we do anything?" said the Rain-clouds.

"Yes, indeed, you can," said Dame Nature. "I want you to send down gentle little showers to water the flowers and grass."

"We are sure it will not do to have it rain all the time," said the Sunbeams, quickly. "We want to help, too."

"We can't get on without the bright Sunbeams," said Dame Nature. "You must shine and shine, and do your best to help everything grow."

Then Spring said, "As we have no nightingales, how are we to send out the invitations? You know the song says:

> "Spring once said to the nightingale,
> 'I wish to give you birds a ball!
> Pray, now ask the birdies all,
> The birds and birdies, great and small.'"

"We have no nightingales in America, but we do have carrier-pigeons, who know how to carry messages and can fly very swiftly. We will send them," said Dame Nature.

So the carrier-pigeons took the invitations to the birds. Not one was overlooked, although some lived high up in the trees, some low down among the bushes, some in the deep forests, and others near the houses.

At last the day of the ball arrived; and, as the sun came up above the horizon, he shone upon an earth decked with flowers that were jeweled with dewdrops, which sparkled in the sunlight like diamonds.

And the birds were singing—hundreds and hundreds of them, each his own song, with all his might and main, and making all together a most jubilant chorus.

As the sun came up higher Dame Nature was heard to say, "I have provided refreshments of every kind. I hope the birds will help themselves to whatever they like best to eat."

And then such a twittering and chirruping as was heard! The robins went after worms; the humming-birds sipped nectar from the flowers; the woodpeckers ran up and down the trees after grubs; the flycatchers darted around in the air after insects—and they all found that Dame Nature had done just what she said she would, and each bird had what he liked best to eat.

Then they danced. How long? All day. That is what the song says:

> They danced all day till the sun was low;
> The mother-birds prepared to go;
> Then one and all, both great and small,
> Flew home to their nests from the birdies' ball.

Spring was happy as he traveled farther north that night, for nothing pleased him more than to make the world a gay and cheerful place.

But the owl was not happy. "Why didn't you ask me to your ball?" hooted he, crossly.

"We tried to," said Spring, "but you were sound asleep. Why didn't you give one yourself at night, when you are awake?"

"That is just what I will do," said the owl, so pleased with the suggestion that he forgot to be cross. "I will give a midsummer-night's ball just as soon as the frogs begin to croak and the fireflies come.

Three Travelers

By Grace Thompson

The first of these travelers was in the elevated train. He was a tiny black-and-white kitten carried in a square collar-box, on which the cover had been securely tied, and then a hole cut for the kitten's head. Evidently he had never traveled on the elevated road, for at every bump and thump in the stopping and starting of the train he buried his head in the box, hunching his poor little back up, making one think of the ostrich who buries his head in the sand and thinks he is out of sight. The second traveler was an aristocrat. I saw him at a railroad station. On top of a circular heater in the middle of the room a man in livery placed a heavy slatted box. A crowd collected so speedily that I could not see what was in the box. We crossed on the ferryboat from this station, and on the other side I saw the man in livery walk toward a carriage. I walked more slowly, and then saw what was in the box; a great, beautiful Maltese cat, a very king of cats, was in it. His owner was a dear, sweet girl who made you think of Gibson's girl in sailor hat and shirt-waist and stylish skirt. She did not get into the carriage until she saw her pet safely placed at the coachman's feet, and she seemed to give the most minute directions to the coachman as to the care of the kingly traveler, who walked up and down in his wooden cage as the bears do in their iron cages at the circus. The third traveler I saw on a street-car, and he sat in the arms of his mistress as contentedly as though he were at home. He made not the slightest attempt to escape, nor she the slightest effort to restrain him. There he sat in her lap, with his head up and his bright eyes looking out at either side as though he were making mental notes of the people. He was just a common, comfortable tabby cat, who had absolute confidence in his mistress, and loved her so dearly that neither box nor bars were necessary to keep him. I thought I would rather have tabby than the pretty black-and-white kitten, or even the kingly cat who traveled with the liveried servant.

A Doll that Served the Government

Some Apache Indians had left the Reserve, and one of our Generals had had a good deal of trouble in trying to get them back. One day a little papoose, that is, a little Indian girl, three years old, strayed away from her father's wigwam. One of the soldiers found her, and took her to the fort. All day she was very quiet, but when night came she sobbed and cried, just as any little white child would, for her mother and her home. The soldiers did not know what to do with her; they could not quiet her. At last the commander in charge remembered that a beautiful doll had been sent from the East to the daughter of one of the officers. He went to this officer's house and asked to borrow the doll for the little Indian girl in the fort. The doll was beautiful herself and was beautifully dressed. The little girl loaned it to the officer, and it was carried to the fort to the little Indian baby. It was placed in her arms, and she was made to understand that she could take it to bed with her. Immediately she stopped crying and fell asleep with the beautiful doll closely held in her arms. When morning came, she was radiantly happy the moment she opened her eyes and saw her beautiful little companion. She petted it, she rocked it, she talked to it, just as any little white child would. But now there came a new difficulty. The soldiers hoped, if they kept the little girl, that her parents would come, or send after her, and they could enter into some negotiations with them to get them back on the Reserve. But the father and mother of the little Indian girl did not appear. It was a very serious thing for a lot of soldiers to have charge of a little three-and-a-half-year-old girl, and they were very greatly puzzled. Several days passed, and at last the soldiers decided that the little papoose must be taken back to her family, as they would not come for her. With her doll in her arms, she started with her protectors for the wigwam. When she reached the tribe with her doll, she created the greatest excitement. The soldiers left the child with her mother and returned to the fort. The next day the little papoose's mother appeared at the fort with the doll, to return it. She was received with the greatest courtesy by the soldiers; treated with great consideration; and made to understand that her little daughter was to keep the doll. The result was that the soldiers' kindness to the little girl, and their courtesy to her mother, created a revulsion of feeling among the wandering Indians, and led to negotiations which resulted in the Indians going back to the Reserve—that is, the land set apart for them by the United States Government—without any trouble.

Beatrice

By Mary F. Butts

"Little Miss Bee" goes buzzing about
In the cheerfulest kind of a way;
To her each weed seems a beautiful flower
As she turns her work into play.

Oh, a wonderful wisdom has little Miss Bee;
Her days are full of delight:
From all things about her she takes but the sweet,
And makes honey from morning till night.

His Queer Guests

Last Christmas a small boy in New York received among his Christmas presents a music-box that played three tunes. One evening the small boy sat on the floor turning the crank of his music-box. His mother was in the room with him, when to her surprise she saw three mice come out of a hole and listen to the music, creeping closer and closer to the little musician on the floor. The next night the boy, knowing nothing of his queer little audience, sat on the floor again. This time the boy saw the mice, and kept right on playing. The mice grew more and more courageous, and played about the boy. The next night the little musician had not only his music-box for his friends, but, like a generous little host, he had some refreshments—some cake and cheese. The three mice and the little boy became great friends, and the mice have become real pets of the family.

A Small Boy's Version

This story is told of a small boy who was to repeat one sentence at a Sunday-school concert. The sentence was, "I am the light of the world." The little boy came out, made a pretty bow, and in a clear voice said, "My mother is the light of the world." His mother fully appreciated her son's approval.

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Correspondence

An Employer on Trades-Unions

To the Editors of The Outlook:

You decline to criticise the specific application of Bishop Potter's decision that piece-work should be abolished, and that at least $18 per week should be given to lithographic designers. Will you kindly allow the writer, who has been in another branch of the printing trade for more than fifty years, to specify the probable consequences? The lithographers will discharge the inferior draughtsmen, who are paid about $12 per week. They must go to other shops where they will be paid as they have been, and where they will enable their new employers to compete more successfully with the houses they have left. Some of the men who were paid $15 per week will receive the $18 desired. The employer will add the extra $3 paid to the price of the work, and some of the buyers of printing will resist the advance. When the employer finds that his work is going to cheaper shops, he will say, "I can pay only a fixed amount for this work; the superior draughtsman, who probably advocated this advance for the inferior workman, must help me bear the burden of the new tax." Consequently he will reduce the pay of the draughtsman at $25 or $30 per week, and will refuse or too tardily give advancement to the men who are moving onward to this upper rank. At the end of two or three years his pay-roll will be no more than it was before the new system was adopted. The inferior workman has not been benefited; the mediocre workman has been exalted, and the superior workman depressed. The pulling up of the mediocre has been accompanied by the pulling down of the superior. The mediocre workman has been taught that his advance in wages has been made, not by personal merit, but by his membership in the Union. When the superior workman finds, as he is sure to do, that he has to pay for the advancement of the mediocre, he loses heart and activity; when he can he leaves the trade for others that pay better. In this way the standard of good workmanship is slowly debased. Does this make for social progress?

It surprises me much that teachers of ethics and religion who have strict notions about the duty of personal exertion and personal responsibility should practically condemn them as a selfish or unwise individualism in matters of trade or business. Every well-bred boy is told that if he succeeds in anything it must be by *personal* effort. If he gets an education, he must do it for himself; books and teachers are not enough. If he acquires property, he must work for it; no one will give him money. If he desires a good reputation, he must work for the establishment of good character. As mechanic arts are now practiced, personal effort is not regarded, as it was, of the highest importance. The apprentice at his trade is indirectly, but not the less thoroughly, taught that it is not so important that he should acquire skill as a workman as it is to become a member of his trade-union.

Nearly fifty years ago I stood by the side of a skilled workman who was doing a difficult bit of work. I stopped my own work and watched him attentively, asked questions and tried to understand the new manipulations, much to the disgust of another workman near by, who asked, "Why are you so interested in trying to learn this new method?" I replied that I was attracted by curiosity—by the desire to learn—in the belief that the more I knew of my trade the more useful I would be to my employer. Then came the sneering retort, "Don't you bother your head about learning new things; you had better join the Union, and the Union will make your employer pay you full wages whether you know much or little."

Here is the great attraction of the Union to the ignorant or half-taught workman. Here is his objection to piece-work, and to standards of performance. The Union will carry him. The Union will compel the employer to pay him a definite sum for an indefinite quantity and an imperfect quality of labor. In some trades, but not in all, the employer may discharge a man for inefficiency, but this reserved right does not blind the employer to the fact that the Union is sapping the foundation of personal effort and personal responsibility, and is encouraging the unskilled workman to believe that the Union is bound to take care of him. The unskilled man leans on the Union in precisely the same sense that the idle and dissolute man leans on his acquaintances when he says that "the world owes him a living." Is this belief and practice a tendency to the social good?

THEODORE L. DEVINNE.

New York, May 26, 1896.

What Mr. DeVinne has to say upon this question deserves careful and respectful attention. He is one of the best-known, most skillful, and most successful master printers in this country. The firm of which he is the head are printers to the Century Company, whose magazines and books are authoritative witnesses to Mr. DeVinne's knowledge of his craft, of its needs, and of what makes it efficient. But The Outlook takes direct issue with him as to trades-unionism. It believes that trades-unions have done more than any other one agency to raise the standards, develop the skill, and maintain the rights of labor. We often object strenuously to the methods of particular unions. We think that sometimes their spirit and acts are pernicious, but we approve of the general principle of the organization of labor. There is the best authority for saying that the worst strikes in this country have been carried on by unorganized laborers—the coke-miners of Pennsylvania, for instance. The best-organized body of wage-workers in the United States—the Brotherhood of Locomotive Engineers—has avoided strikes almost entirely. The generic and important result of trades-unionism has been, as Professor Thomas Davidson points out in the current "Forum," to make laborers "co-operate for mutual protection and resistance; and this co-operation has not only proved a valuable school of institutional ethics, but has made both themselves and the general public acquainted with their condition and their aspirations, which may be said to sum themselves up in a desire for a fair share in the material and spiritual results of civilization." We believe this to be a fair definition of the spirit and tendency of trades-unionism, and we find ourselves in sympathy with it. No doubt there are ignorant, vicious, and unjust union men, but they do not fairly represent the great body of organized workingmen, any more than the "sweating" and cruelly exacting employers of whom we occasionally hear represent the great body of employers. Indeed, our correspondent himself believes in the advantages of organization in trades. He is a valued and influential officer of "The Typothetæ" of this city. This is an organization of master printers, and, to quote from its Constitution, its object is as follows:

> To foster trade and commerce, to reform abuses in trade, to protect trade and commerce from unjust and unlawful exactions, to diffuse accurate and reliable information among its members as to the standing of merchants, to acquire, preserve, and disseminate valuable information relating to the printing interests of this and other cities, to produce uniformity and certainty in the customs and usages of trade, to settle differences between its members, and to promote a more large and friendly intercourse between printers and between merchants.

With some slight verbal changes, this might well express not only the theoretical but practical purpose of the Typographical Unions of New York. Thus we make the following paraphrase, putting the verbal changes in italics:

> To foster trade *skill and efficiency*, to reform abuses in trade, to protect trade *labor* from unjust and unlawful exactions, to diffuse accurate and reliable information among its members as to the standing of *master printers*, to acquire, preserve, and disseminate valuable information relating to the printing interests of this and other cities, to produce uniformity and certainty in the customs, usages, and *wages of the* trade, to settle differences between its members *and employers*, and to promote *better relations between employees and employers*.

In our opinion, the solution of the labor problem lies in a sympathetic attempt of both employers and employed to understand one another. The head of a great manufacturing house in Pennsylvania to whom we once expressed this opinion replied:

> You have struck the keynote, and, if followed, harmony will come out of discord. Let me give an instance. We manufacture a good deal of work for export. Some of it, especially castings, is made exceedingly cheap, since it must be in competition with the world. A gang of molders making this work called in my office one evening to say that they were underpaid and must have more or they would starve. I asked them pleasantly how we were to determine what was a sufficient price; that I supposed "Live and let live" was their motto, and that what they wanted was their full share of what was made out of these castings. They agreed to this, telling me I was entirely right. I sent for the original orders, showed them just what we were getting for the work, gave them the prices of iron, etc., from the original bills, showing them from the previous year's estimate the amount of shop expenses for cupola attention, wear and tear, sand, facings, etc., and requested them to make their own calculation; that if they could find we should pay them more we would cheerfully do so. As I saw no more of the men, I sent for them. They said the result of their investigations proved that we were paying them more than we could afford, and that they were going to try to do better; and yet this gang of molders was among the roughest and most ignorant of our workmen.

The Outlook believes in the Typothetæ and in the Typographical Union—in the organization of employers and in the organization of employees. If each organization would attempt to understand the other, instead of assuming an attitude of suspicion and distrust of the other, many of our "labor problems" would never present themselves for solution.—THE EDITORS.

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A Human Bible

To the Editors of The Outlook:

Would it perhaps be a help to your correspondents "H. B. E." and "J. R. D." (Outlook of 16 May) to know how the Bible looks to one who has for years handled it with perfect freedom, to whom it is a purely human book, or, if divine, then sharing its divinity with many a book called human, but who finds it still the best of books in that parts of it are still unrivaled in any literature with which he is acquainted?

Is it not a mistake at the outset to assume it as likely that God would give us a mechanical and infallible guide, calling for no exercise on our part of judgment and discretion? Certainly he never so deals with us in other affairs or departments of life: why then in religion? It was not the thought of Jesus when he said (Luke xii., 57), "Why even of your own selves do ye not discern [or determine] what is right?" Nor of Paul when he wrote (1 Cor. x., 15), "I am speaking as to thoughtful men: weigh [criticise] what I say;" while Paul for himself and the Apostles distinctly disclaims such infallible authority with the words (2 Cor. i., 24), "Not that we have lordship over your belief, but are helpers of your joy." If the living Apostle who could be questioned and could explain his meaning shrank from such position of authority, how can we attribute it to the lifeless *letter?*

Can we not, must we not, use our critical and discerning faculty when called to accept together, or reject together, the 23d Psalm and the 109th, with its horrible cursings? Because I soar aloft in the 40th of Isaiah or the 28th of Job, or find quiet delight in the 139th Psalm, the 13th of 1 Cor., the 4th of 2 Cor., the 6th of Micah, or the 4th of John, must I believe, as the writer of 1 Sam. xv., 3 evidently did, that God once commanded the Israelites to slaughter of their foes, not only men and women, but the very babes at the breast? That I so read it in the text gives me no difficulty, for why should not a semi-barbarous people fancy that their tribal god (not God) Yahweh had issued such command? But that the God of the later Isaiah, still more the God of Jesus, could have done it—that is another matter. If you insist on the whole Bible or none, surely every thoughtful and gentle soul must say, "Then I will let it all go."

But, again, why are we shut up to such an alternative? If invited to dinner of fish, must we eat it all, or throw it all away? Can we not leave the bones? Or, with the Bible studded with gems of tender and uplifting thought, must we echo the piteous cry of the simple soul disturbed for the first time with the tidings of the higher criticism, "If you take away the swine that ran down into the deep, what have I left!"

How can we fail to recognize the human element when we find the New Testament writers quoting from the Old Testament in such an extremely human and fallible way, now plainly forgetting the right number or geographical locality or even the right book, now quoting (says Toy) from the Greek or Aramaic, but never from the Hebrew, and now—most important of all—giving to the quotation a sense or an application which would have made the author of it stare with amazement?

The Bible did not come to us at one stroke, turned out mechanically like an ivory ball from the lathe. It did not fall out of heaven—that is the way "images of Diana" come! But

> Slowly the Bible of the race is writ,
> And not on paper leaves nor leaves of stone;
> Each age, each kindred, adds a verse to it.

Why are we so apt to use our judgment and good sense in everything else, and let it go in religion? In a word, why not take what "finds" us, and let the rest go? If it find us by and by, well and good; if not, what matter? And, meanwhile, why not eat the bread which is bread for us and be nourished?

H. D. C.

Eastport, Me.

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Educational Notes

Berea College, of Kentucky, publishes an attractive and interesting little periodical called "The Berea Quarterly." The issue for May is just at hand, and is full of suggestive reading for those who are interested in the educational problem of the South. The subscription price is $1 a year.

Tufts College, near Boston, the chief educational institution of the Universalist denomination, is one of the growing number of colleges to add a respectable and well-planned department of music to its course. The department covers lectures and practical work on harmony; counterpoint; fugue and the elements of orchestration; the general history of music; special studies in musical history and criticism; and the phenomena of sound. The general aim of the department is "to broaden the foundations of musical education and to develop cultivated appreciation and refined taste in music."

Apropos of music, it is not generally known, in the East at least, that one of the very best conservatories of music in this country is that which forms one of the departments of Oberlin College. The Oberlin Conservatory differs from the Musical Department of Harvard, Yale, Tufts, or that which has just been established at Columbia, in that it gives its students not only a theoretical training, but the best instruction in the technique of various musical instruments, as well as in singing. A feature of the Oberlin Conservatory is the concerts and musical recitals that are given by the very best performers during the academic year. Oberlin is a very small town, and yet the citizens and students have listened to concerts by the Chicago Orchestra under Theodore Thomas's direction, and by such artists as Franz Ondricek, William H. Sherwood, Eugene Ysaye, E. A. McDowell, César Thomson, Madame Julia Wyman, Miss Adele Aus Der Ohe, and Mrs. Fannie Bloomfield Zeisler, among many others. Indeed, there are many New Yorkers who would be glad to have the opportunity of hearing the best music which is given to the students at Oberlin. A catalogue of the Conservatory, with some sample programmes of recitals and concerts, tells the whole story in a manner that is somewhat surprising to one who believes that the genius of art hovers chiefly over the East.

If the bulletin issued by the Saratoga Athenæum of summer lectures and schools held under its auspices is an indication, Saratoga is likely to have a flourishing tree of knowledge growing up on the brink of her famous mineral springs—indeed, who knows but that it may in time quite overshadow those famous fountains! The programme of the coming summer, from July 6 to August 27, covers an academic course of lectures under the direction of Union College, a comprehensive course in theology, as well as general lectures of a popular nature along educational and literary lines. The academic course is under the executive charge of Edward Everett Hale, Jr., Ph.D., of Union College. Among the list of lecturers for the theological course we find such names as those of Edwin K. Mitchell, of Hartford; Professor Harlan Creelman, of Yale; Professor J. F. McCurdy, of the University of Toronto; Professor E. P. Gould, D.D., of the Episcopal Divinity School, Philadelphia; and the Rev. George Leon Walker, D.D., of Hartford. The Secretary, Mr. D. F. Ritchie, Saratoga Springs, N. Y., will give full information on application.

The Worcester Polytechnic Institute, of Worcester, Mass., has by the enactment of the State Legislature added twenty new free scholarships to its course. This makes nearly seventy free scholarships of which students in that institution may now avail themselves.

The annual Coronado Beach Summer School in California will open July 6 and close July 31. Under the direction of the school lectures will be given in science, literature, history, pedagogy, and ethics by well-known members of the faculties of Stanford University and the University of California. Coronado Beach has some peculiar charms of climate, scenery, and situation, and while it is known chiefly as a winter resort, it ought in time to add greatly to its reputation through its enlistment in the cause of university extension, which is practically what the summer school movement through the country is.

The University School of Cleveland, Ohio, which combines with the regular work of a college preparatory school a most thorough course in manual training, is about to construct a new dormitory to meet the increasing demands upon its facilities. The new building will contain twelve music-rooms, thus enabling the school to furnish still better opportunities for musical training. The school stands for such a broad idea of culture that it is encouraging to note its exceptional success.

Commencement exercises at Hampton Normal and Agricultural Institute took place during the week of May 17–22. The Baccalaureate Sermon was preached on Sunday by the Rev. W. B. Wright, D.D., of Buffalo. The Alumni meeting and Class-Day exercises were held upon Wednesday, and the graduating exercises of the Senior Class upon Thursday. Twenty-nine graduated from the Normal Department, five being Indians and the remainder colored. In addition, nine received trades certificates, signifying the completion of a trade course; these were presented by Dr. McKenzie, of Cambridge. The graduating addresses were uniformly excellent, both in substance and form, and were delivered in a dignified and impressive manner. Some of the subjects discussed were: "What Retards the Progress of the Negro;" "Hampton's Worth to the Negro;" "The Progress of the Tuscarora Indians;" "The Value of the Mechanical Arts in Race Development." An inspection of the work of the school discloses that its high aims and earnest spirit have been well fostered during the past year. The great debt which the colored people owe to Hampton and to its greatly honored founder, General Armstrong, found constant expression. A glance at its reports for the year shows that there have been 972 students on its rolls, a number slightly in excess of that of the preceding year. Of these, 345 were in the Whittier Preparatory School, leaving 627 boarding pupils, who were divided as follows: In the Normal School, 276; Night School, mostly comprising those who work at one of the trades during the day, 276; Indian Preparatory, 75. Of the total number 141 were Indians, from about a dozen different tribes. Eighty per cent. of the whole are professing Christians, and the chaplain reports an earnest Christian spirit and effective work among the students in their various religious organizations.

A graduate has been employed during the year as a missionary to graduates in Virginia, with the purpose of encouraging them in maintaining the principles received at Hampton, and also to convey to them new information and help in farming, home building, and in their social, intellectual, and religious life. His report shows that most of the graduates are centers of influence and civilization in the communities where they live, and that they are introducing modern methods of agriculture and a higher home life, which are very potent with promise for the future of the South.

A new development of the work of the Institute is projected in the "Armstrong and Slater Memorial Trade School." This has been made possible by the action of the Trustees of the "John F. Slater Fund," in appropriating $6,000 a year, for five years, on condition of a suitable building being provided. As funds for this are nearly in sight, it is expected that the school will be opened in the fall. This will make possible a somewhat radical change, by which those desiring to learn a trade shall first be given a preliminary course of general education and of manual training. In this way it can be ascertained who have aptitudes for special trades, and only these encouraged to continue; a better general culture will also be assured them. All the departments will also be given a thorough course in manual training. It is gratifying to all the friends of Hampton to realize that the mantle of General Armstrong has fallen upon such a devoted and capable successor as Dr. Frissell, and to be assured that the school, under his guidance, and with the efficient co-operation of his excellent body of teachers, is progressing steadily along the lines upon which it was projected by its founder, and is doing an inestimable work for the elevation of the colored race. Never was its need more apparent, and never was it more worthy of the cordial support of the friends of the colored people, than now.

Tougaloo University, Mississippi, closed a successful year May 20. The year's enrollment was three hundred and sixty. Seven graduated. The industrial exhibits were fuller and attracted more attention than in any previous year. The attendance was large, and at the concert fully one-sixth of the audience were whites, many of whom had driven eight miles to attend. The annual address was by the Rev. John DePeu, of Norfolk, Conn. The Alumni

Individual Strawberry Shortcakes

Sift with one quart of flour two teaspoonfuls Cleveland's Baking Powder and one-half teaspoon salt. Rub in shortening (one-half cup butter and one tablespoon lard) and wet with enough sweet milk or water to make a soft dough. Handle as little as possible and roll out about one inch thick. Cut the desired size with biscuit cutter and bake twenty minutes in a quick oven. Break in half and butter.

Have ready a quart of berries, crushed, and sweetened with one small cup of granulated sugar. Place lower half of biscuit, buttered side up, on plate on which it is to be served; cover with crushed berries, then on top the upper half, buttered side up, cover again with crushed berries, and serve at once with or without cream or strawberry sauce.

Cleveland's Baking Powder "Pure and Sure."

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Tired Feeling is a sure indication that your blood is impure and unable to supply strength and vitality. Hence you are

Tired

Have no appetite, are nervous and cannot sleep well. Purify your blood by taking Hood's Sarsaparilla, and you will be

Feeling

As though you had literally been given new life. It will purify your blood and completely cure that tired feeling.

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meeting was one of deep interest, especially in its revelation of the growing consciousness of the wisdom of striving to live in a true way among the white people. Said a Northern visitor: "These alumni have graduated from the school of common sense." Ever more clearly it becomes evident to the better colored element that the days of the "carpetbag régime" were an awful misfortune to them. Said one alumnus: "When a colored man is living right and is understood to be that way, with the exception of the divine omnipotence he has no better friend than the Southern white man." "Our Northern friends may think they know how to advise us, but when we go out among the people we must work out our own way and adapt ourselves to the situation."

Among the visitors on Commencement Day were prominent men of Jackson, several of whom made brief addresses expressing hearty sympathy with the work of the school. Notable among these were the words of a prominent pastor, who spoke of the joy that came to him in the revelation that the colored people, "our people," with whom he had been brought up and for whom he had hearty affection, had capabilities of which he had never dreamed. Major Millsaps, one of the most prominent bankers of the State, congratulated the school on its broad field of work and its admirable equipment, and urged the pupils to continue to the end of the course, to attain the highest development possible. Bishop Galloway, of the Methodist Episcopal Church, South, paid a most beautiful tribute to the teachers of the school, before whose missionary earnestness and consecration he felt that he should stand with uncovered head. It is a great encouragement and a happy augury for the future to find such a spirit of interest in this work on the part of the best white people of Mississippi.

It is an illustration of the advance of a broadly unsectarian work like that of the American Missionary Association that among those on the Commencement platform were Methodists, Baptists, Presbyterians, Congregationalists, in hearty union of sympathy with a Christlike work. Within a week Bishop Hugh Miller Thompson, of the Episcopal Church, had given an earnest address to the students from the same place. G.

Arbitration at Lake Mohonk

The following is the declaration of the second annual Lake Mohonk Conference of International Arbitration, held at Lake Mohonk, N. Y., June 3, 4, and 5, 1896:

"In the settlement of personal controversies civilization has substituted the appeal to law for the appeal to force. It is high time for a like substitution of law for war in the settlement of controversies between nations. Law establishes justice, war simply demonstrates power. Such a substitution of law for war requires a permanent tribunal, to which all nations may appeal. Its personnel may change, but its judicial life should be continuous; its mere existence would often prevent controversy, and its decisions would become a recognized interpretation of international law. It would not impair the sovereignty, lessen the dignity, nor hazard the honor or safety of any nation. The enforcement of the judgments might be safely left to the moral obligations of the nations concerned and the moral sentiments of mankind. Such tribunals should be so constituted that all civilized nations may, if they choose, by adhering to the treaty constituting it, avail themselves of its benefits. Disarmament of the nations should follow such recognition of and provision for the reign of reason over the passions of mankind. The facts that during the past year the Inter-Parliamentary Peace Union, containing Parliamentary representatives from fourteen European powers, has formulated a plan for an international tribunal; that France has officially proposed to this country a permanent treaty of arbitration; and that it is semi-officially reported that negotiations are pending between the United States and Great Britain for a similar treaty, justfy the belief that the way is now open to create between this country and Great Britain, and between this country and France, and perhaps with other powers also, some permanent system of judicial arbitration, as an essential safeguard of civilization. We assure President Cleveland that a great majority of his countrymen will hail the consummation of such a treaty as the auspicious harbinger of welfare to the world, assuring peace among leading nations, security and expansion to industry and commerce, steadier employment at more remunerative wages to workingmen, more exalted civilization, a condition of the world more in accord with the enlightened conscience of man and the loving will of God. We earnestly call upon statesmen, ministers of every faith, the newspaper and periodical press, colleges and schools, chambers of commerce and boards of trade, organizations of workingmen, and upon all good men and women, to exert their influence in favor of this movement, both in making known to the President their desire for a permanent tribunal, and in helping to create a larger public sentiment against war, which shall be an efficient and constant support of the new judicial system thus to be founded."

Jubilee Year Fund of the American Missionary Association

It is now fifty years since the American Missionary Association was organized. The semi-centennial celebration of the work of the Association will be held in Boston next October. In view of this semi-centennial, it is proposed to raise a special Jubilee Year Fund of $100,000 in shares of $50 each, with the hope and expectation that these shares will be taken by the friends of missions without lessening those regular contributions which must be depended upon to sustain the current work. The record of the Jubilee Year Fund opens with the following share subscriptions, the total number of shareholders thus far reported being 109:

Charles L. Mead, Esq., New York.
H. W. Hubbard, New York, two shares.
James H. Foy, New Haven, Conn.
Theodore Bliss, Philadelphia, Pa., two shares.
H. Sheldon, Canton, Pa.
Mrs. L. H. Spelman, New York.
W. P. Hubbard, Bangor, Me.
Rev. J. B. Sewall, South Braintree, Mass.
Mrs. E. W. Southworth, Springfield, Mass.
Mr. S. R. Heywood and Wife, Worcester, Mass., two shares.
Rev. G. S. F. Savage, D.D., Chicago, Ill., two shares.
Rev. M. E. Strieby, D.D., New York, two shares.
Rev. A. F. Beard, D.D., Brooklyn, N. Y.
Rev. F. P. Woodbury, D.D., Brooklyn, N. Y.
Rev. C. J. Ryder, D.D., Stamford, Conn.
Rev. James F. Cross and Wife, Rosebud Agency, S. D.
Henry Gaylord, Cheshire, Conn.
Rev. W. E. Wheeler and Wife, Pleasant Hill, Tenn.
Rev. J. W. Cooper, D.D., New Britain, Conn.
Deacon Samuel Holmes and Wife, Montclair, N. J., two shares.
Rev. A. J. Lyman, D.D., Brooklyn, N. Y.
Rev. William H. Ward, D.D., Newark, N. J.
Rev. Nehemiah Boynton, D.D., Boston, Mass.
Hon. E. L. Freeman, Central Falls, R. I., two shares.
Misses D. E. and S. L. Emerson, New York.
Lucien C. Warner, M.D., New York.
Charles A. Hull, Esq., New York.
Rev. Milo N. Miles, Iowa City, Ia.
First Congregational Sunday-School, East Orange, N. J.
Miss M. F. Aiken, Malden, Mass.
Mrs. Mary R. Englesby, Burlington, Vt.
Rev. Geo. W. Reed and Wife, Fort Yates, N. D.
E. A. Goodnow, Worcester, Mass., two shares.
Broadway Congregational Church, Norwich, Conn., twenty shares.
Congregational Church, Watertown, Conn.
Judge Wm. H. Upson, Akron, O.
Trinitarian Congregational Church, Norton, Mass., four shares.
Rev. J. E. Roy, D.D., Chicago, Ill.
Mrs. A. B. Ross, Cambridgeboro', Pa.
Arthur's Mission, Millbury, Mass., two shares.
Horace Tracey Pitkin, New Hartford, Conn.
Mrs. Emma P. Shumway, Groton, Mass.
Mrs. Augusta S. Thurston, Whitinsville, Mass.
High Street Congregational Church, Auburn, Me.
First Congregational Society, Keene, N. H.
Deacon M. M. Fisher, Medway, Mass.
E. Fisher Richardson, Medway, Mass.
Mrs. Harriet P. Somers, Boston, Mass.
From a Friend in Memory of her Mother, Boston, Mass.
Mrs. M. N. Phelps, Foxboro', Mass.
Dr. R. N. Baughman, Marseilles, Ill., two shares.
Windham Conference of Connecticut.
Mary R. Cummings, for heirs of W. H. Cummings, two shares.
Mrs. A. L. Bayley, Amesbury, Mass.
Congregational Sunday-School and Departments, Flushing, N. Y.
Mrs. Lucy S. Connor, Henniker, N. H.
John P. Jube, Newark, N. J.
Mrs. Sarah C. Kellogg, in memory of her father, the Rev. E. J. Comings, Kingsville, O.
Miss Abby W. Turner, Randolph, Mass., two shares.

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A Member of South Church, Salem, Mass.
Nelson Valentine, in memory of Mrs. R. W. Valentine, New Gloucester, Me.
Congregational Church, Auburndale, Mass.
Mrs. Julia E. Brick, Brooklyn, N. Y.
Gloucester Evangelical Congregational Society, Chepachet, R. I.
Mrs. John H. Washburn, New York.
George W. Marston, San Diego, Cal.
Mrs. Anna Lee Marston, San Diego, Cal.
James A. Smith, Osage, Iowa.
S. B. French, Chicago, Ill.
South Church, Salem, Mass., two shares.
Norfolk Conference, Mass.

The Armenian Fund

Previously acknowledged	$7,273 42
Rev. J. C., Paterson, N. J.	3 00
"For His Sake"	50
A Friend, Dorchester, Mass.	1 00
Woman's Foreign Missionary Society, Chautauqua, N. Y.	1 00
Collection Union Memorial Service held in Cong. Church, McCook, Neb.	11 72
S. S. of North Cong. Church, Providence, R. I.	10 59
Mrs. McB., Lexington, Va.	1 00
P. M., Akron, O	5 00
Anonymous, Norwalk, O.	75
E. L. B., Burdett, N. Y.	5 00
W. D. C., Canton, Pa.	1 00
A., Ventura, Cal.	7 50
K. L. B.	30 00
Total	$7,351 48

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Notes and Queries

I am writing an essay on the book "Beside the Bonnie Brier-Bush," by Ian Maclaren, and thought perhaps you could tell me what town in Scotland Mr. Watson refers to under the name of Drumtochty. Any information concerning the writer or his publications will be very gratefully received.

L. S. K.

Logiealmond, Ian Maclaren's "Drumtochty," is neither a village nor a parish, but an estate about eight miles by four in extent, and situated some twelve miles northwest of Perth, and lying at the foot of the Grampian Hills. The only semblance of a village in the entire Logiealmond district is the little hamlet of Harrietsfield, where Mr. Watson lived. An interesting pamphlet containing two articles entitled "A Visit to Drumtochty" and "Ian Maclaren" is published by Dodd, Mead & Co., and may be had through any bookseller, price 10 cents.

1. In what cities are the public libraries open on Sundays, at what hours, and with what results as to attendance? 2. In our town there is a good library with fine, large reading-room, furnished with the best periodicals. Would it not be well to have it open on Sunday afternoons from two to seven o'clock?

A SUBSCRIBER.

1. To state these facts would require columns of print. We can only say that the tendency is increasingly towards the open Sunday, in the latter half of the day, and with good results. A Denver newspaper, quoted in the "Library Journal," says, "in the East it is the saloon that is open Sunday, in the West it is the library." 2. Without committing ourselves to the hours named as the best for your town (though they may be), we are certain that it would be a good thing to have your library open during a part of Sunday.

How much of Professor Moulton's "Literary Study of the Bible" is published? In what form can it be procured? Where could one desiring it get it? What is the price? In a few words, what is the object of the work?

W. E. L.

It is published in one volume at $2 by D. C. Heath & Co., Boston. Its object is defined by its title. The "Atlantic" for May has a fairly good review of it. It is concerned with the form rather than the spirit of the Bible, but with the form as the vehicle and expression of the spirit. It exhibits the varieties of this form, as in history, philosophy, prophecy, in poetical and rhetorical composition of various kinds, as demanding a much more intelligent appreciation than it commonly obtains.

Kindly give the names of ten periodicals (American) you would recommend for a family of average size and education. No dailies to be included, nor a denominational religious publication.

PERCY SUMMER CLUB.

The Century, Harper's, or Scribner's Magazines.
The Atlantic Monthly.
The Review of Reviews.
The Forum.
The Popular Science Monthly.
The Critic, The Bookman, or The Literary World.
The Youth's Companion, Harper's Round Table, or St. Nicholas.
Harper's Weekly.
Lite.
And, not unnaturally, The Outlook.

I am especially anxious for your opinion upon one point in regard to Professor Harris's new book, "Moral Evolution;" to wit, Does it not appear from this book that the author has broken completely with orthodoxy (Trinitarianism), and does he not contend for liberal doctrines (Unitarianism)? S.

In supplementing the review which The Outlook printed on March 21, we may be content here to quote the opinion of a Unitarian reviewer in the "Christian Register" for May 14, who, while finding a very commendable freedom of thought in Dr. Harris's treatment of the subject, regards him as still bound to orthodoxy at various points, particularly in defending, as its central position, the deity of Jesus.

1. What is the best way to conduct a primary department in the Sunday-school? 2. What is the best series of lessons for the youngest children? Much of the teaching of the present day seems to me calculated to blunt the natural religious tendencies of a child. The class we wish to reform listens to questions such as this to a child two years old: "Mary, who was the son of Ner?" M. L. P.

1. The "Primary Sunday-School Teacher's Manual" is recommended to us as such (Congregational Publishing Society, Boston, 25 cents). 2. Write to the Bible Study Publishing Company, Boston, and the Unitarian Sunday-School Society, Boston, for samples. Two years, it strikes us, is a tender age to be sent to Sunday-school.

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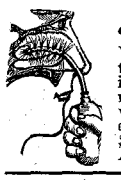

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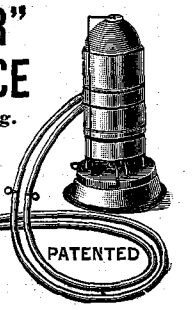

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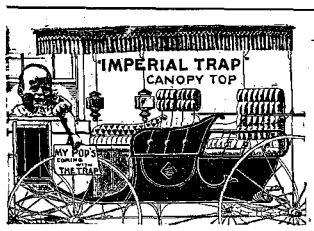

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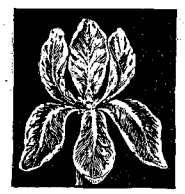

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St Louis	June 24, 10 A.M.	Paris	Aug. 5, 10 A.M.
Ohio, Sat.	June 27, 10 A.M.	St Louis	Aug. 12, 10 A.M.
St Paul	July 1, 10 A.M.	St Paul	Aug. 19, 10 A.M.
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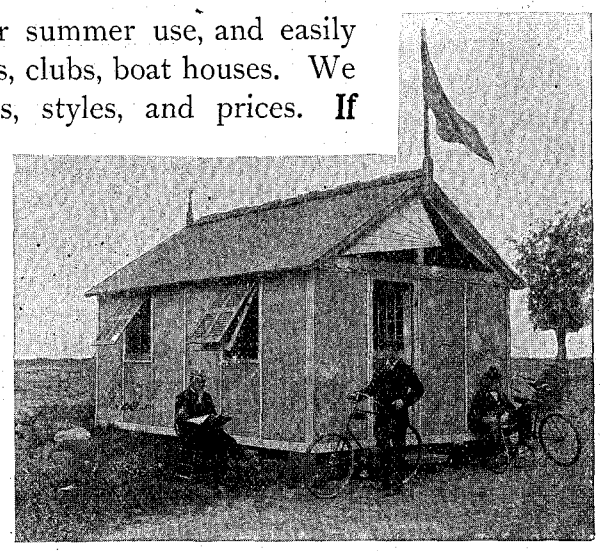

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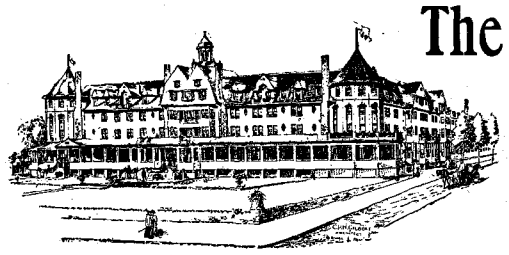

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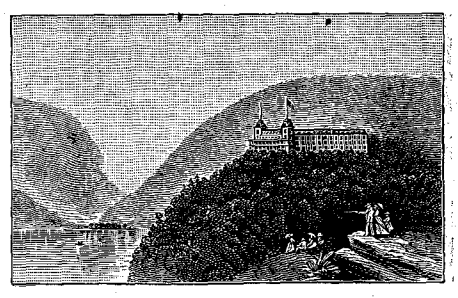

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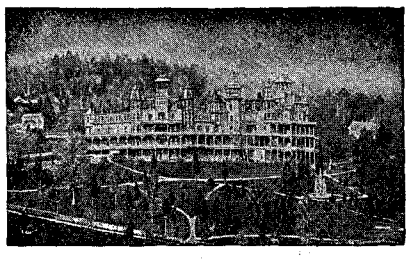

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Life is short—only four letters in it. Some one has noticed that, curiously, three-quarters of it is a "lie" and a half of it is an "if."—*Examiner.*

"Yes," said the pastor, "I regret to say we are having trouble in our church." "Ah?" inquired the broker; "heresy, choir, or sexton?"—*Chicago Post.*

"Well," said the fly as she wriggled painfully off the fly-paper, "I have one consolation, anyway. The spring fashions prescribe soft, clinging material."—*New York Press.*

Watts—Well, some fellow has discovered now that early rising is provocative of insanity. Potts—In other words, the early bird catches the paresis.—*Indianapolis Journal.*

"Draw, draw! Caitiff! Caitiff! In the name of chivalry, draw! But stay! Perhaps he cannot. Perchance he is an impressionist!" (And the knight departed on his way.)—*Pick-Me-Up.*

So many political and other buttons are now being worn that a society for the suppression of button-wearing is being organized. Each member will wear a suitably inscribed button.—*L. A. W. Bulletin.*

"Your husband painted the house this spring himself, didn't he?" "Well, yes, I suppose he got some of the paint on the house, but you wouldn't think so if you could see his clothes."—*Buffalo News.*

Hoax—There's one thing I like about Gotrox. Joax—What's that? Hoax—Well, he's a self-made man and is willing to take the whole blame on his own shoulders.—*Philadelphia Record.*

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"Well," said Yuss, "I've taken a powder for my headache, a pellet for my liver, and a capsule for my gouty foot. Now, what puzzles me is how do the things know the right place to go after they get inside?"—*Philadelphia American.*

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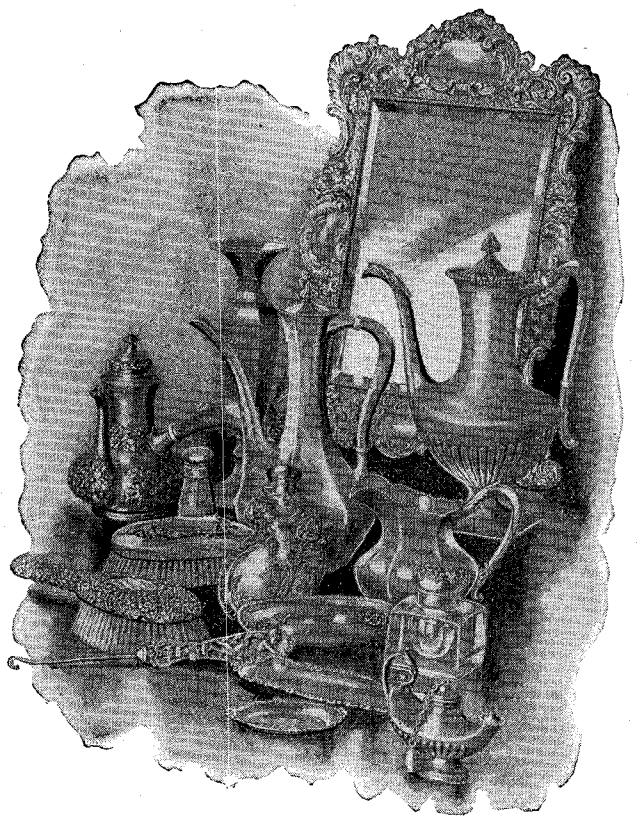

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